African Ecclesiastical Review

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CONTENTS

THE PROBLEM OF THE SALVATION OF THE HEATHEN ... 165
The Right Reverend Mgr. J. de Reeper, M.H., Bishop's, House, P.O. Box 24801, Karen, Kenya.

OUR CONTRIBUTORS ... 180

CASUS CONSCIENTIAE ... 181
Rev. Fr. E. de Bekker, W.F., Nyegezi Seminary, P.O. Box 139, Mwanza, Tanganyika.

AN INTERESTING CASE OF DISSOLUTION OF MARRIAGE ... 185

MISSIONARY ADAPTATION OF OUR CATECHESIS ... 188
Rev. Fr. W. Buehlmann, O.F.M.Cap. Catholic University, Fribourg, Switzerland.

CHAM AND CHANAAN ... 199
Rev. Fr. A. Peters, W.F., Katigondo Seminary, P.O. Box 232, Masaka, Uganda.

HOW CAN WE INVIGORATE AFRICAN PARISH LIFE ... 203
Rev. Fr. C. van Berkel, M.H., P.O. Box 1034, Jinja, Uganda

THE SITUATION OF THE CHURCH IN THE CONGO ... 212
Rev. Fr. R. Roelandt, P.O. Box 232, Masaka, Uganda

THE FORTHCOMING ECUMENICAL COUNCIL ... 221
Rev. Fr. Bede Onuoha, Coll. S. Pietro Ap., Viale Mura Aurelie 4, Rome, Italy.

AFTER 75 YEARS ... 226
Rev. Fr. C. Buwule, Bukalasa Seminary, P.O. Box 106, Masaka, Uganda.

CHURCH TEXTILES IN AFRICA ... 229
Rev. Fr. K. Carroll, S.M.A., P.O. Ijebu Igbo, Nigeria.

PLATFORM

African Art. ... 236
A Plea for more Vernacular. ... 237

THE KATIGONDO STUDY WEEK ... 238

NEWS IN BRIEF ... 240

BOOK REVIEW ... 241

AFRICAN ECCLESIASTICAL REVIEW

Vol. III, No. 3. July 1961

The Problem of the Salvation of the Heathen

1. Introduction.

The theology of the missions must avoid two dangerous and ever possible extremes: overstressing the need of missionary activity, so as to create the impression that it is practically impossible for heathens to be saved without it, expressed in the theological dictum, "Extra Ecclesiam non est salus", or magnifying God's universal salvific will to such an extent that it does away with the idea of the necessity of missions, basing it on the words of St. Paul "Deus vult omnes homines salvos fieri et ad agnitionem veritatis venire". (1 Tim. 2, 4), usually crystallized in the age-old axioma of unknown authorship: Facienti quod est in se Deus non denegat gratiam.

2. Wrong interpretation.

There is no doubt about it that the statement, "outside the Church no salvation is possible", is liable to be misunderstood and to create an impression of 'Catholic intolerance'. Already a priest of the primitive Roman Church, Cajus, spoke of the conversion of an heretical bishop in these significant terms: "It was not the Lord's will that he should remain outside the Church and perish". The average reader could understand such language only as meaning that visible membership of the one Church is an indispensable condition of salvation. In the thought of St. Cyprian the visible aspect of the Church assumes such prominence that he had to come to the conclusion that it is impossible to have supernatural life or any operation of grace outside the one visible Church of Christ. No wonder that in the controversy about heretical baptism, i.e. a baptism administered by a non-Catholic, St. Cyprian stood on the wrong side and declared that it cannot be valid, because, he said, there is no grace outside the Church. In defence of this contention the definition of the Council of Florence (A° 1441) (1) is often quoted and at first sight rightly so when it says that, "all who are outside the Catholic Church, not only pagans, but also Jews,

1) cf. Denz. n. 796

heretics and schismatics, cannot partake of eternal life, but are doomed to the eternal fire of hell, if they do not enter the Church before the end of their lives". But obviously this definition refers to "formal" heretics and pagans, that is, to those who in bad faith and in defiance of the known truth remain outside the Church and deny her teaching.

On this question the general assembly of the French Clergy, guided by the professors of the Sorbonne, accepted the views of the Jansenist leader, Arnauld, who pronounced it heretical to admit a possibility of salvation for the heathen. Exegetes of distinction, Calmet for example, maintained the same rigorist view. Bossuet had no better advice for troubled consciences than "to bow their heads before God's eternal inscrutable decree".

It is not surprising that the famous non-Catholic writer of the life of St. Francis of Assisi, Auguste Sabatier, pronounces "the dogmatic theory of Christian revelation as plainly untenable. For in regard to the 'religious Heathen' it must either deny its own fundamental principles or trample upon the most elementary sentiments of justice and humanity". One can understand that Voltaire, Rousseau and Strauss, in the mistaken view of such a 'Catholic theology' should declare that "rather than believe in a God who condemns the majority of mankind for an ignorance for which they are not responsible, they would rather worship another deity whom they could sincerely love". All the more pitiful it is that even in our own times Father Leonard Fenney of Boston, U.S.A., and a group of followers calling themselves St. Benedict Center, had to be condemned on August, the 8th, 1949, by the Holy Office for holding that it is impossible to be saved if one does not 'de facto' belong to the Catholic Church, excluding, therefore, all non-Catholics from heaven even though they are of good faith, denying the existence or efficacy of baptism of desire for pagans (2).

3. The right interpretation

a. *The teaching of the Church* on this subject is not that caricature against which the above quoted authors raged. Time and again the Church has explained and completed this doctrine in her official pronouncements.

As early as the year 96 Clement of Rome, writing to the Corinthians, pointed out that, "in every age of the world and in every generation the Lord has made purification and conversion possible to all who sincerely turn to Him".

The same teaching is clear from the condemnation in 1713 by Clement XI of Quesnel's proposition "No grace is bestowed outside the (Visible) Church" (3), as also from the condemnation by Alexander VIII

2) cf. The Jurist, Oct. 1952, pp. 482–486
3) cf. Denz. n. 1379

in 1690 of certain Jansenist errors that Jews, heretics and pagans do not receive sufficient grace (4). In 1854 Pope Pius IX condemned religious indifferentism in the following terms: "It is to be held as an article of faith that outside the Apostolic Roman Church no man can be saved, for it is the sole ark of salvation"; and he adds immediately with equal emphasis: "But we must hold with equal certainty that those who are afflicted by ignorance of the true religion, provided that ignorance is invincible, are not accounted in any way guilty by God on that account". And in another Encyclical, issued by the same Pope in 1863 that truth receives again a generous and consoling interpretation: "It is known to us and to you that those who are afflicted by invincible ignorance of our most holy religion, but who carefully observe the natural law and its commandments written by God in the hearts of all men, are prepared to obey God and lead an honourable and upright life, are able through the efficacious power of Divine Light and grace, to attain to eternal life". In recent times the same teaching has been stressed in the letter of the Holy Office condemning Father Leonard Feeney and the Benedict Center, where it quotes the dogmatic letter which was issued by Pope Pius XII on June 29, 1943, "On the Mystical Body of Jesus Christ" (5). For in this letter the Sovereign Pontiff clearly distinguishes between those who are actually incorporated into the Church as members, and those who are united to the Church only by desire. The Holy Office continues thus: "Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: 'Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or have been excluded by legitimate authority for grave faults committed". Towards the end of this same Encyclical Letter, when most affectionately inviting to unity those who do not belong to the Body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious yearning and desire" and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church" (6).

b. Holy Scripture also compels us to maintain that all men can be saved.

In the Old Testament the fiery prophets warned the Jews constantly against contamination with

4) cf. Denz. n. 1295
5) AAS, 1943, p. 193 ff.
6) AAS, 1943, p. 243

the gentiles but they never lost consciousness of the fact that all men belong to the one God. Isaias saw all nations journeying to the heavenly light, "They shall come and behold His glory". The people of Niniveh are an example to the point.

In the New Testament the universality of God's saving purpose is taught even more clearly. On the one hand Christ insists that His gospel is addressed to every man to whom it is brought and that he is under an obligation to accept it: "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned" (Marc, 16, 16). "Going, therefore, teach ye all nations" (Math. 28, 19). But Christ is far indeed from rejecting and condemning any genuine faith, any readiness to hear the Divine Voice, any love which He finds outside the visible order of His Kingdom: for example the three Wise Men, the thief on the cross, the Samaritan woman, the Canaanite woman, the Roman centurion. And this comprehensiveness of Christ has never been abandoned by the Church. Remember, for instance, St. Peter's words at the discovery that the Holy Ghost was at work in Cornelius, "Of a truth I perceive that God is no respecter of persons". Or Paul's words, "Truly, God has never left Himself without witness". In like manner the Church throughout the centuries makes the same peremptory and uncompromising claim as her Founder made, to teach the truth, the full truth in His name to all men and to condemn error. On the other hand, however, with Christ she always maintained in its full extent the conviction that God's grace is not limited by the frontiers of the Mystical Body. She teaches explicitly that the reception of grace is not unconditionally bound up with the actual reception of the Catholic means of grace, because there is a baptism of desire which has bestowed grace upon a multitude of well-disposed men, and because a man's spiritual destiny depends not upon his conception of truth, his knowledge as such, his intellectual capacity, but upon a disposition of faith, a surrender of the heart to what is recognised as holy, a will that seeks, believes and loves. Catholic theology proclaims one Redeemer for all men and has stigmatized as unworthy and heretical the Calvinist and Jansenist doctrine of a Redeemer only of a predestined selection of the children of Adam.

4. How is salvation attained "outside the Church"?

a. *The actual use of the sacrament not absolutely required.*

The infallible statement by which we are taught that there is no salvation outside the Church, does not mean that God has chained His grace to the actual use of the sacrament (7). "The effects of the sacraments, i.e. grace, can also be obtained when those helps are used only in desire and longing", the Holy Office says in its condemnation of Fr. L. Feeney. The very first

7) Sum. Sent Tr. V., 7. cf. L. Capéran, Le Problème du Salut des Infidèles, Essai Historique, 1934, p. 183.

movement of man towards God is a grace which comes from God. Thus the adagium, "Facienti quod est in se, Deus non denegat gratiam" coincides with the universal salvific will of God. The fact that man does not place an obstacle to God's work and grace, is already a consequence of God's grace (8), called in theology "gratia praeveniens". In the actual order of salvation there is no natural goodness or natural wickedness, as many theologians from Ripalda on hold. All conduct has reference to the supernatural order with which it is in conformity or in opposition, for it is either a cooperation with grace or a refusal to cooperate with grace, and this with personal guilt.

b. *Primitive revelation is for a pagan the basis of his faith.*

The grace which is given to every pagan uses the natural knowledge as a stepping stone, which by the grace of faith becomes the supernatural virtue of faith (9). No new truth is revealed by the grace or virtue of faith. The natural truth is only more firmly and better accepted under the influence of grace, until it is seen at last by the experience of this same grace as a truth which is confirmed by God Himself. St. Thomas in his tract "De Veritate" (10) assures us that the heathen who is of good will receives a minimum of instruction of the necessary truths of faith, either by exterior preaching if an intervention of a miraculous nature is needed, or by interior revelation in an extraordinary if not miraculous way. The present theological opinion, however, rather than envisaging such a miraculous intervention, considers primitive revelation as the foundation for supernatural faith. The knowledge of God as Deus-remunerator is natural to all men, as was defended already by Minutius Felix, Tertullian, St. Cyprian and Lactantius, basing this contention on St. Paul's words: "Accedentem ad Deum oportet credere quia est et quod inquirementibus se remunerator sit" (Heb. 11, 6). Hence Tertullian arrived at his paradoxical formula: Omnis anima naturaliter Christiana. By God's grace this primitive revelation will enable the pagans to accept the fundamental truths of Deus-remunerator as the basis of their very simple faith in the supernatural and of right moral conduct, thus supernaturalizing it. For unless their faith is supernatural, it will be of no avail, as was confirmed by the Councils of Orange, Trent and the Vatican (11).

c. *Minimum demands as regards faith.*

Faith is a submission to God's authority, accepting whatever God has judged fit to reveal. This does

8) cf. S. Th. Ia IIae, 112, 3 et 5.
9) Cornelissen, Geloof zonder Prediking, 1946, p. 235
10) qu. 14, a. 11 ad 1
11) cf. Denz. n. 1789

not mean to say that a person who believes, must know every item of God's revelation, but only that he must be willing to believe whatever God has revealed. One might ask: in what points must one have at least an explicit faith, implying willingness to submit to God's authority concerning other points as yet unknown to the believer, or: what is the minimum that must be believed explicitly, in which one may conclude that all the other truths are implicitly contained?

St. Augustine did not go into this question of explicit and implicit faith, he did not analyse what is the least degree of explicitness of faith required, which all the same contains as divine faith all the truths of religion. He does not seem to have been aware of the possibility of a supernatural faith which according to external appearances resembles natural knowledge, such as faith in providence, which St. Thomas considers quite possible. Hence, St. Augustine was led to demand not only explicit faith in Deus-remunerator but also in the Redemption as absolutely necessary for salvation. St Thomas, however, considers that for pagans before the coming of Christ faith in providence was sufficient for salvation, explicit for the more educated ones, implicit for the less educated ones (12). But after the coming of Christ he considers that also explicit faith in the Redeemer is necessary for salvation for the pagans (13). He was followed in this by the other scholastics. One must remember, however, that they based this opinion on the conviction that the faith had been preached over the whole world. They lived before the great discoveries of India, China and America. They were convinced (14) "quia lex Christi omnibus pronuntiata est", that everybody could have heard the word of God, if they had been willing at all to listen; and they concluded that therefore everybody must know and believe it. This cannot be proved from Scripture, however. All that we find in and is therefore certain from Scripture is: that every believer in God must believe that God is and that He is the rewarder of good and evil (Heb. 11, 6). Hence modern theologians are of opinion that explicit faith in Deus-remunerator is sufficient for salvation for uninstructed pagans (15).

d. *Minimum demands as regards love.*

Faith in God's providence makes one look up to God as the Rewarder of good and avenger of evil and establishes a relation of gratitude and sympathy. This need not necessarily be a relation of knowing friendship, though it is a relation of friendship, an effort to try and please and "keep friends" with God, a loving faith in God's pro-

12) S. Th. Ia IIae, 2. 7 ad 3
13) De Veritate, q. 14, a. 11 ad 1
14) III Sent. 25, o. 2, a. 2, sol. 2
15 cf. Denz. n. 1172

vidence, responding as well as possible to God's mercy. For a simple pagan to be justified it is sufficient that his faith in God's providence is animated by a motive of love.

"Motus fidei non est perfectus, nisi sit caritate informatus: unde simul in justificatione impii cum motu fidei, est etiam motus caritatis" (16). This love need not be "perfect love" as some theologians maintain (17). All that is required is supernatural love of God, love of friendship. Its perfection is not necessary for beginners but it is the goal at which everyone must aim. One can call it 'perfect love', if one wants to indicate thereby supernatural love of friendship in contradistinction to natural love of benevolence and of desire (18). It is noteworthy that in the Old Testament the relation of friendship with God is only ascribed to some chosen souls: Henoch conversed with Yahweh (Ecc. 44, 16) Abraham is called a friend of Yahweh (Is. 41, 8), God speaks with Moses like a friend with a friend. The generality of the Jews, however considered this intimacy as something lost in paradise. Their devotion consisted in "the fear of the Lord", their love manifested itself in the observance of the Law, but it seems evident that the mass of the faithful Jews was not conscious of a friendship with God, and from the history of revelation one cannot prove, therefore, that the knowledge of and the living up to real friendship and love of God was necessary for salvation. The friends of God were conscious of God's willingness to help, they believed in His forgiveness and mercy and feared His punishment. This loving trustful faith in Deus-remunerator was and is, therefore, even now to be considered necessary and sufficient for the justification of pagans (19).

5. Baptism of desire.

By a believing love, i.e. faith activated by love, a personal appropriation is effected of the fruits of redemption, which come to all men from Christ. "All good men from the beginning of the human race have Christ for their Head. They have a vague notion of Redemption inasmuch as they believe in the Divine Love, providence, grace and mercy, as we believe in the accomplished atonement. By this belief, they, like ourselves, are redeemed. The times change, the substance remains the same" (20). From what has been said it is clear that such a faith includes an act of the will. "Bona voluntas caritas" said St. Augustine. "The resolution to observe God's law in so far as it is known (and it is known to the heathen by his conscience, by tradition and by the example of

16) S. Th. Ia IIae, q. 113, a. 4 ad 1
17) cf. Harent in D.T.C. VII, Col. 1879, 1887; Capéran, Le Problème du Salut des Infidèles, Essai Theologique, 1933, p. 70
18) Cornelissen, o.c. p. 103
19) Conc. Trid. Sess VI
20) S. Th. IIa IIae, q. 2 a. 7

the others), is the indispensable and natural foundation of that activity of the will which consummates the supernatural rebirth and the further development of the new life by an enlightened and religious morality" (21). Wherever, therefore, a man hears the voice which invites him to goodness and accepts the call with a wholehearted obedience, we may conclude that he is enlightened by God's grace and light. The merely "material infidelity" of ignorance is not a moral fault. Not knowledge or ignorance as such, but simply obedience or disobedience to the light received, are moral or religious qualities. This is the doctrine of the Church explicitly laid down in opposition to Jansenism. For how is a man to blame for having been born in Mecca, Mombasa or Honolulu, rather than in Rome?

A heathen, therefore, even the remotest from Christian belief can become a child of God without being a member of the Church, i.e. of the Mystical Body of Christ. He can acquire the state of grace without external baptism or sacraments. "Fides conversioque", faith and conversion of heart, as St. Augustine states, are a substitute for baptism. In technical language: this is the baptism of desire. When there is no knowledge nor the slightest suspicion of the existence of baptism, but the soul sincerely abandons sin and turns lovingly to God, the desire to receive baptism is unconsciously implied. For the man who turns to God in genuine sorrow and love, is obviously determined to do whatever God wills and thus to be baptized, did he know that baptism is required for salvation. This "votum" or desire strives by its very nature after a realization, a coming true "in re" of its unconscious aspiration to be incorporated in the Mystical Body of Christ by baptism. That is why all missionary activity is God's appointed instrument for a realization of these supernaturally infused aspirations and desires in the infidels. We have reason to suppose that millions and millions of heathens in ancient and modern times, who love God in their heart, receive by this implicit desire for baptism the grace of justification. The example of the penitent thief is there to confirm this doctrine (22).

6. Salvation by the 'remedium naturae' in the Old Testament.

According to Hugo of St. Victor and St. Bernard the present day pagans who have not yet heard of the Redemption are in the same circumstances as people were before the coming of Christ. "Quod illis fecerunt tempora, hoc istis operata est absentia" (23). From St. Augustine on the common teaching in the Church has been that salvation was possible for all people before the coming of Christ, for Jews as well as for pagans. This

21) Mausbach, Der Katholik (1900) I, p. 231 ff

22) cf. Capéran, Essai Theologique, p. 545

23) St. Bernard, Ep. ad Hugonem cap. 3; cf. S. Th. IIa IIae q. 2 a. 7 ad 3; III, q. 81 a 3; III q. 86, a. 6

salvation was to be procured by an explicit act of faith in divine providence, which implicitly contained the belief in the Redeemer. What now under the new dispensation is effected by a baptism of desire, was formerly effected by a very similar act. But since it did not need to have and could not have any relation to baptism, it was not called baptism of desire but 'remedium naturae'. The existence of such a 'remedium naturae' in the Old Testament is theologically certain and cannot be doubted without temerity (24).

It is important to note that the forgiveness of original sin and the infusion of sanctifying grace by the remedium naturae was intimately connected with the act of faith, so that this faith by itself without any thing else effected justification. "Iustitia ex fide erat significata, non ex circumcisione significante" (25). St. Thomas denies explicitly that the act of faith had to be combined with or emanate from love to attain its effect, and he explained the proper power of faith by its having as its object the Redeemer. Faith was the cause of grace "quasi ex opere operato".

Theologians agree unanimously that the remedy of nature which was necessary for the justification of adults consisted in an act of faith elicited by themselves, whilst that for infants it consisted in an act of faith, elicited by the parents on behalf of the infant (26). This contention finds its principal authority in a text of St. Gregory: "Quod apud nos valet aqua baptismi hoc egit apud veteres vel pro parvulis sola fides, vel pro maioribus virtus sacrificii, vel pro his qui ex Abrahae stirpe prodierunt mysterium circumcisionis" (27). It is difficult, however, to determine exactly wherein this act of religious cult consisted, by which a child was dedicated to God and thus purified from original sin. St. Bonaventure (28), Venerable Bede (29) and others maintain that it consisted in an interior act of faith elicited by the parents. This opinion is nowadays abandoned because it has the great defect of dispensing the remedy of nature from every sensible element, thereby implicitly denying its quasi-sacramental appearance and nature. St. Thomas (30) followed by the Thomistic school, and de Lugo, Suarez (31) Scotus, Durandus and most other theologians consider it more probable that the interior act of faith had to be manifested exteriorly. They argue that if a person acts on behalf of someone else, he na-

24) cf. S. Th. III, q. 70 a. 4 ad 3; St. Bonav. IV Sent. dist. I, a. 1 et 9 ad 1 et 2; D, C, T, XIV. Col. 648; Franzelin, De Sacr. th. III n. 1
25) S. Th. III, q. 70, a. 4
26) S. Th. IV Sent. dist. 4 q. 3 a. 1 sol. 1
27) Moralia, I, IV, c. 3• cf. S. Th. III, q. 70 a 4
28) IV Sent. dist. I, q. 1 a. 2
29) In Evangelium Lucae c.2
30) S. Th. III, q. 61 a.3
31) De Sacr. disp. IV, sect. 1 n.5

turally manifests his intention exteriorly. Among the Jews this external sign was circumcision in the case of boys on the 8th day after birth; in the case of Jewish girls and of all pagan infants a sacrifice or any external ceremony expressive of the internal act of faith in God, Rewarder of good and evil, and implicitly in the Redeemer, would have the quasi-sacramental effect of remitting original sin. But the external act was only an exterior manifestation of the essential operative act which caused the remission of original sin, namely the act of faith. "Sine fide impossibile est placere Deo". Justification of the infants was effected not "ex opere operantis",—for the children were not capable of eliciting an act of faith or of contrition, — nor "ex opere operato", for this is exactly the difference between the sacraments of the New Law and those of the Old Law (32). It was effected as St. Thomas puts it, "ex opere operato passivo" (33), i.e. per modum conditionis, as soon as the act of faith was elicited and by the external sign was manifested, God bestowed His grace on the infants (34). "In circumcisione gratia ex fide, non ex vi circumcisionis" (35). For the pagans who lived after the institution of circumcision for the Jews, the same means remained effective for justification as had been used by them before that time (IV Sent. dist. 1, 2, 2, sol. 1 ad 1) namely, for the adults an interior (though explicit) act of faith, for the infants an exterior manifestation of the faith of the adult, elicited for and applied to the infant by circumcision, sacrifice or any other outward ceremony.

7. Efficacy of Faith in the New Testament.

The question may be asked: has the act of faith, which before the coming of Christ was so powerful and effective, lost all its efficacy after the coming of Christ? It is still the only means of salvation for millions outside the Church, especially if it can be used for infants. Are they "propter et post adventum Redemptoris" in a worse position now than under the old dispensation? Has God's mercy changed in this respect?

After the coming of Christ there is no doubt the new law which henceforth regulates the redemption of mankind: "Nisi quis renatus fuerit ex aqua et Spiritu Sancto..." (Jo. 3, 5); "Qui crediderit et baptizatus fuerit, salvus erit." (Mc. 16, 16). "Qui credíderit — he who believes — so evidently faith has not lost its effectiveness in the New Law. But instead of being combined with the ceremony of circumcision or another religious rite or ceremony in the case of infants, or instead of being itself a quasi-sacrament in the case of adults, it must now be combined with baptism

32) Denz. n. 695; Conc. Trid. Sess. VII can. 2; S. Th. III, q. 62 a.6
33) S. Th. III, q. 70, a.4
34) cf. D. T. C. XIVa, Col. 655
35) S. Th. III q. 70, a.4 in corpore

—"et baptizatus fuerit"—in reality or in desire, in order that justification may be obtained. Moreover, justification is no longer effected under the new law by faith alone "quasi ex opere operato" (36) but by baptism which effects justification "ex opere operato" by virtue of its institution by Christ. For adults a personal act of faith is still required when receiving baptism, for infants the faith of the Church (included in the right intention of the minister 'to do what Christ wants him to do') makes baptism effective. In both cases, therefore, faith together with baptism — qui crediderit et baptizatus fuerit — are necessary and sufficient. Even in case baptism with water cannot be received the saving act of faith must include implicitly readiness to be baptized.

8. Promulgation and Divulgation of the Law of Baptism.

From the previous paragraph it is clear that there is no doubt about the fact that Christ has issued a law of baptism. Here is question of a command, a law, which according to a universal principle begins to bind a person from the moment he becomes aware of its existence for him (37) as St. Bernard wrote "Ex eo tempore tantum cuique coepit antiqua observatio non valere, et non baptizatus quisque novi praecepti reus existere, ex quo praeceptum ipsum inexcusabiliter ad ejus potuit pervenire notitiam"(38).

Christ promulgated the law binding all men to receive baptism. There is, however, a difference between the promulgation of a law and its divulgation (39). Although the law of baptism has been promulgated, i.e. has obtained binding force, after the death of Christ, it is still being divulged, i.e. it begins to bind individuals as soon as it becomes known to them. The obligation in conscience to receive baptism can only be said to exist in those places and for those individuals who know this law as a positive divine law binding in conscience. Has the law of baptism been sufficiently promulgated and divulged so that all men can be said to be aware of its existence and obligation? If not, then one must admit that the remedy of nature is still valid for a certain class of people, for it would be contrary to God's universal salvific will to leave a whole category of people without any means of salvation. Hence St. Augustine could say: "The remedy of nature has preserved its efficacy until the law of Christ has been sufficiently promulgated" (40). There are three opinions concerning this question.

a. Some say that the gospel message has been divulged everywhere and in a sufficient manner for every-

36) S. Th.III, q. 70, a.4, cf. supra n.6
37) Pesch, Praelectiones t. V, n. 544
38) Ep. ad Hugonem, cap. 2; P.L. t. 182, coll 1032
39) Suarez, De Legibus t.X, cap. IV, n. 25
40) De Re Sacramentaria, t.I, p.33

one (41). This opinion is untenable as it is in flagrant contradiction of well known facts.

b. The insufficient divulgation which exists in certain regions is an accidental circumstance, which excuses men from sin, who out of ignorance do not submit to the law of baptism. This does not do away, however, with the precept of baptism, neither does it preserve the efficacy of the remedy of nature (42). This is the more common opinion among theologians.

c. The third opinion, mainly defended by Perrone (43), starts from the uncontested principle that the positive divine law only binds individuals in so far as it is sufficiently known to them. Many there are among whom the divine law of baptism is absolutely unknown and who in this respect are in the very same position as pagans were before the coming of Christ. For these individuals who are inculpably ignorant of the law of the gospel, the remedy of nature still holds good (44). The practical point of the dispute concerns the salvation of pagan infants. If the remedy of nature has not been abolished and has therefore retained the same efficacy as before Christ, they can still with infallible certainty be justified by an external act of faith made by their parents on their behalf. The majority of theologians defend, however, that under the new dispensation it is God's will that only those who have been purified by baptism, 'in voto vel in re', shall enter heaven. This divine will, they say is definite and certain, independently of the law communicating this divine will to mankind. Judging, therefore, by this standard, the regular course of salvation for all is only by baptism (45).

9. The Necessity of Missions.

So far we have been at pains to prove that every pagan receives sufficient grace from God to save his soul, and quite reasonably the question suggests itself: why should we then be so anxious about Missions?

The simple answer is: such is God's Will. Christ instituted the Church as the only messenger of the Glad Tidings and the sole distributor of the means of salvation for all mankind. Man's collaboration was made an indispensable condition for the realisation of this divine plan, which makes the missionary apostolate of the Church, therefore, a necessity by divine command. God could have arranged for a possibility of salvation of the heathen without the mediation of the Church, but He has not done so. Christ's command is clear and definite: "Prædicate evan-

41) Hugo of St. Viotor, De. Sacr. t.III, pars VI, cap 4; P.L. t. 124, coll 450
42) Suarez, De Sacr. disp. III, sect. III, n. 25
43) De Bapt. n. 135
44) Besides Perrone also followed by Card. Gouseet, Martinet, Fischer, Hurter, Dublanchy. cf. D.T.C. t. XIVa, col. 652; Capéram, Essai Hist. pp. 460–461; Mazella, Theol. Dogm. IV, p,105
45) cf. Cornelissen, o.c. pp. 211–212

gelium omni creaturae: qui crediderit et baptizatus fuerit, salvus erit, qui vero non crediderit, condemnabitur" (Mar. 16, 15) and again: "Si autem ecclesiam non audierit, sit tibi sicut ethnicus et publicanus". (Math. 18, 17). No one is saved, therefore, except through the Church, by belonging to her at least by desire, even if it is only an implicit desire. The recognition of this truth does not imply, however, that all and only those will be saved who are members of the Mystical Body. God's universal salvific will is not an empty formula but a definite assurance that sufficient grace will be given to every man to come to the knowledge of the truth. The sole purpose of all grace and enlightenment is, however, to direct men towards the harbour of salvation, which is the Catholic Church to which exclusively Christ entrusted all grace and truth. In primitive revelation the pagan can find the essential elements of the minimum demands of faith. God grants him sufficient actual graces which, if he makes good use of them, will lead him nearer and nearer to the state of sanctifying grace which is the friendship of God. Every missionary with practical experience knows, however, how distorted primitive revelation concerning Deus-remunerator has become to the average pagan and how difficult it is for him to live up to the dictates of natural law, weakened as he is by the atavistic immoral influences of his demoralised traditions and surroundings. Although, therefore, God grants sufficient grace for salvation to all, and although one cannot defend that without the missionary apostolate all or most pagans are lost (46), it is evident that for millions the missionary apostolate is a "conditio sine qua non" for their salvation. Moreover even those pagans who respond to God's grace will not be able to come to full spiritual maturity without the abundance of redemptive grace Christ bequeathed to His Church (47). The sufficient grace which God grants to pagans unites them invisibly by implicit desire with the one true Church and is aimed at an explicit de facto-union and membership with the Mystical Body of Christ (48). Such is God's will and it is the duty of the Church and of all her members to cooperate through her missionary apostolate towards the realization of this divine command.

Conclusion.

The Church is founded by God to secure the spreading and safeguarding of the faith in a manner comformable with human nature. The Apostles and their successors received the command to preach the faith and a riper and deeper knowledge of the truths of faith are usually not given except by means of the Church. A person who has

46) as Hugueny defended in the Revue Thomiste, 1933, 217, 242, 533-567
47) cf. Abbé Glorieux, Revue de l'U.M.C., Supplément, p.19
48) Lubac, Catholicism, p. 174

come to the knowledge of redemption by internal or primitive revelation, does not realize the riches of the visible means of grace, neither is he aware of the many 'signs' by which God has demonstrated more clearly the abundance of His mercy. Such persons receive the general graces which are granted to all men but not the special graces which God bestows on Christians. This is an additional reason to prove that missionary apostolate is not superfluous.

It remains, therefore, necessary that the Church should extend among all peoples, not for her own self-preservation but in the interest of God's glory and of all those who sit in the darkness of paganism. "How narrow is the gate and strait is the way that leads to life; and few are there that find it." (Math. 7, 14).

Scholion.

In how far are non-Catholic organisations condemned?

Non-Catholic organisations are in so far condemned as they are un-Catholic or anti-Catholic, i.e. in as far as they are mutilations, one-sided and exclusive developments or flat contradictions of the truth. In so far and only in so far as they are anti- or un-Catholic are they incapable of being channels of grace and salvation.

But of all the religions of mankind not one is wholly un-Catholic or anti-Catholic. Even pagan systems of morality present to man's worship the Divinity concealed in the commandments.

A fortiori the monotheistic religions of Judaism, Islamism and the heretical and schismatical sects possess in their faith and worship, whether public or private devotions, in their moral ideas and holy practices a valuable treasure of divine truth and means of sanctification. In so far, therefore, as they are unwittingly Catholic and therefore channels of grace and salvation for their adherents and in virtue of their unconscious but real relationship to the one Catholic Church, the sole ark of human salvation,their agreement with her and their participation in the saving treasure committed to her charge will help those outside the Catholic Church.

The Catholic Attitude.

The truly Catholic, all-embracing outlook leaves nothing foreign and therefore hostile. It sees things with God's eyes, measures them by God's standards, accepts whatever God accepts and therefore knows that everything of positive value in any religion is also Catholic, i.e. not in contradiction with and therefore in agreement with divine revelation. Therefore, I can esteem the belief of another man, without assenting to it where it differs from my own. I can love it in as far as it is unconsciously Catholic. I can show reverence to its holy places, great men, etc. as shrines of worship and living images of faith. This is not undenominationalism but superdenominationalism because it stands above denominations, affirming religion as a whole. It is to be noted that the Church, while condemning

error as such, refrains from passing judgement on the spiritual state of the individual, living or dead.

It is a most remarkable thing that the Church who has solemnly declared of many of her children that they are in God's presence has never once pronounced that a particular individual is eternally lost. Whatever may have been his conduct till his last breath, the Church keeps silence. The Church only judges what is objective, i.e. that a particular thing is right or wrong, not what is subjective, i.e. that a particular person is morally guilty or innocent. This is remitted to the divine court.

It would be utterly opposed to the mind of the Church to apply her anathema to non-Catholics whose good faith is obvious, men who have been educated in their religious beliefs and are convinced of their truth. Or in the words of St. Augustine: "If you ask whether a particular man is good, the answer depends not on what he believes or hopes, but on what he loves. For he who has charity has no doubt also the right faith and hope". Christ founded immediately only one institution, the community of His followers. But all those "who are born not of the flesh nor of the will of man but of God" by faith and love, are HIS, whether they know or do not know of the Church He founded. "Other sheep I have which are not of this fold".

J. DE REEPER.

TO PLANT THE CHURCH means to continue the Incarnation of the Son of God in all nations, peoples, races. It is a supernatural work, for which the missionary is a mere instrument according to the words of St. Paul, "neither he that planteth is anything, nor he that watereth; but God that gives the increase." Consequently since God is the principal cause of this increase in the Church, it is clear, all else being equal, that the missionary who is more profoundly united with God, and possesses a higher degree of charity, will obtain from God a greater abundance of graces for conversion and sanctification.

from THE SPIRIT OF VENERABLE LIBERMANN
by Most Rev. J. Gay, C.S.Sp., D.D., LL.D.
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Our Contributors

THE RIGHT REV. MGR. J. DE REEPER received the Priesthood at Mill Hill in 1927. After six years of teaching in Holland he was appointed to the then Prefecture Apostolic of Kisumu. Elected Consultor in 1947 he took up residence in the Motherhouse at Mill Hill. Father de Reeper gained universal renown as the author of "The Sacraments on the Missions", "A Missionary Companion" and of many articles on missionary Pastoral Theology. In the beginning of 1960 he was appointed to be the first Prefect Apostolic of Ngong.

REV. FATHER CORNELIS VAN BERKEL. Ordained in 1930. With a long teacher's experience he is an expert in educational matters. In 1949 he was appointed rector of the Major Seminary at Ggaba near Kampala. As the rector of the St. Francis Leper Camp at Nyenga he now successfully puts into practice his ideas about "Invigoration."

REV. FATHER WALBERT BUEHLMANN, O.F.M.CAP, S.T.D. Born in 1916 he studied from 1943 till 1949 at Fribourg University. He went in 1950 to the Archdiocese of Dar es Salaam and returned in 1954 to his previous Alma Mater where since then he has been lecturing at the Missiological Institute. Fr. Buehlmann is a co-editor of the "New Zeitschrift fuer Missionswissenschaft". His specialities are linguistic problems and the socio-political change in Africa. Anticipating the publication of the Eichstaett papers (announced by Herder Freiburg for June 1961 under the title "Teaching all Nations") we reproduce the text of Fr. Buehlmann's instructive lecture.

REV. FATHER ADRIAN PETERS, W.F. Ordained in 1940. Studied theology at the Cath. University of Louvain. After nine years of lecturing at the White Father's Scholasticate in Holland he came out to Africa in 1956 where he is now teaching at Katigondo.

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CASUS CONSCIENTIAE

CATHOLIC CHILDREN IN NON-CATHOLIC SCHOOLS

Andrew, a good Catholic, has several children and gives them an excellent education. One of them is a boy who is a brilliant student. After primary school his father wants him to continue his studies. But the only secondary school in the neighbourhood is Protestant and the father cannot afford to send him to a far-away Catholic boarding school. A scholarship is out of the question. Moreover, the Catholic school has the reputation of not being quite up to the standard of the Protestant one. Father William consulted forbids his parishioner to send his son to the latter. Better not give him further education than expose his faith to danger. Is he right?

Solution

A. PRINCIPLES.

"Catholic children may not attend non-Catholic, neutral or mixed schools viz. those which are open to non-Catholics also, and it pertains exclusively to the Ordinary of the place to decide, in accordance with the instructions of the Holy See, under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be tolerated." (c. 1374)

1°. Natural Law and Education. — When speaking of education here we do not take the word in the falsely narrow and too restrictive sense of mere book-learning and training of the mind. This should be called instruction and forms only a part, and not even the most important part, of education in its full meaning. Education comprises both the natural and supernatural formation of the whole person fitting him out and preparing him for his future role in life in order that he may use the best means at his disposal to reach his final destiny. If will, heart, and character are not well trained at the same time that intellectual formation takes place, the latter will have but little effect in building up personalities conscious of their responsibilities in life and determined to carry them out to the full. The right and duty of ensuring the future spiritual and material welfare of the child falls in the first place on its parents who have received this sacred mission directly from the Creator himself (cf. c. 1113). Guided by their conscience and according to their means they are the first to provide for suitable education of their offspring and this right is inalienable and takes priority over all others. Neither Church nor State may violate this primary right of the parents and they can only exceptionally take over, if the parents or those who take their

place are unable or unwilling to perform their duty. Catholic parents and their children are moreover by reason of their baptism subject to the jurisdiction and guidance of the Church whose mission is to make sure that the latter are given a thoroughly Catholic education, based on the harmonious cooperation of divine grace and natural faculties, and imbued with the spirit of faith and the right sense of proportion between material and spiritual values. The State, the political power as such, will intervene only in a supplementary role to ensure to private action its necessary extension and efficiency, to respect and safeguard the primary rights of parents and Church, and to assist them in carrying out their respective tasks by providing them with the necessary means to fulfil their duties if those are lacking.

The State may, for the common good, lay down a minimum standard of physical, intellectual and social formation. But the State can neither directly nor indirectly oblige the parents to send their children to particular places of education against their will and lawful preference, in violation of their conscience, for the schools receive their mission not from the State alone, but in the first place from the family. (cf. Pius XI, "Divini illius magistri"; Pius XII, Allocution, 10 Nov. 1957, passim).

2°. *Canon Law and Non-Catholic Schools.*

C. 1374 but reaffirms the prescriptions of natural law, only adding the provision that the Ordinary of the place exclusively can decide in what circumstances attendance at non-Catholic schools may be allowed. Therefore Catholics are *per se* obliged to send their children to Catholic schools, *per accidens* there may be circumstances for which the Ordinary may make an exception. Three points deserve special consideration:

A. Danger of Perversion

This may be more or less great according to the spirit of the school. Some schools just exclude religion by prescinding from it, others positively educate their pupils in a false religion or atheism.

— The former, so-called neutral or mixed schools, which allege to give only profane instruction, may be less dangerous, but still have serious disadvantages: indifferentism is favoured; religion, relegated to the home or church, is lowered in the esteem of the pupils; in some matters, especially history and morals, there is often an anti-Catholic bias; danger from books, teachers and other pupils blatantly anti-Catholic with insufficient counterbalance and antidote for the unstable, unformed mind, and the like. "There may sometimes be certain advantages in the neutral atmosphere of a school, even for religious training. There is less formalism and conformism than in denominational schools, pupils show more personal approach to religion, a clearer distinction be-

tween essentials and non-essentials, a disregard for human respect, perseverance in religious practise after leaving school: they are also more open to the idea of the apostolate. However, such good results are found only in a small élite, and the school is not their cause but only the occasion. On the whole, the neutral school atmosphere is definitely harmful. Religion, at best, is kept in a separate compartment from secular learning, without any synthesis between religion and human values. Relativism is the natural result of living with friends and teachers whose beliefs are so different from ours yet seem equally attractive. The prevailing secularism, the narrow "scientific" dogmatism of some teachers risk to produce complete rationalism and indifference to all religion". "Catholic schools have an immense advantage in offering a Christian environment, in integrating religious and secular teaching and making Christ the centre of doctrine and life, but this presupposes that the education given in our schools be really Catholic and not merely the standard State-provided education with a top-dressing of catechism. The tree must be judged by its fruits: a school must be judged by the set of values and motives which the pupil carries away with him to inspire his life: for character is nothing but susceptibility to motives, and Christian schools have as their primary purpose to train Christian characters" (1).

— Protestant or denominational non-Catholic schools are as a rule more dangerous than neutral State schools. Some of them positively proselytise, or have at least an all pervading protestant atmosphere, others however may be very respectful of the religious convictions of their Catholic pupils.

B. The Ordinary's Permission.

The Ordinary of the place may give permission to attend, if proximate danger of perversion can be rendered remote by taking appropriate precautions to avert spiritual harm. Reasons to permit attendance are: absence of suitable Catholic school and lack of means to send the children alsewhere, so that the only alternative is no school at all; if the only available Catholic school is notably (and truly, not through empty boasts of the others) inferior, and the like. The disadvantages must be offset in the best possible way: religious instruction and spiritual guidance outside school, insistence on respect of conscience, vigilance, and so on. If the danger is proximate and cannot be removed, the parents can under no condition be allowed to expose their children to it. Only if knowingly they send their children to a protestant school in order to become protestants, or if sending them there amounts to the same, do they incur the excommunication of c. 2319. But

(1) Clergy Monthly, 1950, pp. 362, 364, quoting from Lumen Vitæ V, no. 1. "The Christian school will justify its existence in so far as its teachers will succeed in forming staunch Christians." (Pius XII)

there is always grave sin, if they send them to positively anti-Catholic institutions and to others without removing the proximate danger of grave spiritual harm. If they take the necessary precautions, they do not necessarily sin gravely, unless serious scandal or cooperation results from their actions. In fine, it is the Ordinary of the place who has the exclusive right to judge (following the instructions given by the Holy See in the matter) about the quality of the non-Catholic school and the sufficiency of the precautions to be taken. He will accordingly make the final decision which he may even enforce by canonical sanctions.

C. Catholic Schools — a Right

Hence the importance of insisting upon the right of Catholics to have their own Catholic schools. "Whatever Catholics do in promoting and defending the Catholic School for their children is a genuinely religious work and therefore an important task of Catholic Action," says Pius XI. And then also the supreme importance of religious formation to be given to pupils who attend non-Catholic schools, especially after primary education. Whatever the difficulties involved, care must be taken that the teachers of religion must at least have the culture, prestige, and learning of the others, be actively interested in their work and create enthusiasm and interest in their pupils, making them surmount all fear of ridicule and all ghetto mentality, foster profound convictions in them, especially apostolic spirit and esteem of religious values above all the rest.

B. AD CASUM:

Father William is right in telling Andrew about the prohibition to send his son to the Protestant school. In this he only follows c. 1374. But he should remember that the same canon is not absolute, but admits exceptions to the general rule. The matter should be referred to the Ordinary and all the circumstances (of school, necessity, character of the boy, etc.) explained to him. It may well be that the latter may give permission — although the danger is as a rule greater in a boarding school, where Andrew's excellent home education in word and example can no longer reach the boy, particularly in a school catering almost only for protestants. But if the necessary guarantees are given that the boy's convictions will be respected and that he will not be forced to participate in prayers or acts which are forbidden by his conscience, the advantages may well outweigh the dangers involved. The principle alleged by Fr. William should be corrected in this way: "better not give him further education than expose his faith to grave proximate danger without making it remote, and then only for a proportionately serious reason." Fr. William cannot decide the issue himself, unless the Ordinary delegates him to that effect.

E. de Bekker, W.F.

An Interesting Case of Dissolution of Marriage

We already mentioned in passing (A.E.R. Oct., 1960, p. 272) the opinion first tentatively advanced by Father Cappello in his "De Matrimonio", ed. 1950, no. 791 bis, viz:- that the Sovereign Pontiff, in virtue of his supreme, vicarious power, beyond his jurisdictional power, can dissolve marriages contracted between two pagans, even when both remain unbaptized. The Holy Office now seems to have accepted Father Cappello's conclusions in practice and at present we know of several cases where such a dissolution was granted. One is mentioned in "Theological Studies" Dec. 1960, p. 624: H.O. Prot. No. 1986/59. Another is given by Father Anastasius O.F.M. Cap. in "Laurentianum" 1960, p. 131: H.O. 11-5-1958. We are very grateful to Father John Gehberger S.V.D. to have sent us two cases from Wewak-Vicariate (New-Guinea) one of which we print herewith in full. The second case is added in abridged form. E.DE B.

Petition for dissolution of a nonsacramental marriage

VOTUM ORDINARII

June 2nd, 1959

Most Holy Father,

The pagan man Duinjambi, of the village of Kaugia, district of Kaugia, in this Vicariate, having filed with me a petition requesting that I instruct the process for the dissolution of the nonsacramental marriage of the pagan man Malemale with the pagan woman Jaampa *in favorem Fidei,* I instructed the process with the assistance of Rev. John Gehberger as Defensor Vinculi and of Rev. Ernestus Montag as Actuarius.

Careful investigation has shown the following facts: The pagan man Malemale, born of pagan parents in 1921, married the pagan woman Jaampa according to native custom. They had no children. Jaampa left Malemale and was living with the pagan man Gukan for a time. Then in 1942 she left Gukan and started to live with the pagan man Duinjambi who was single. They had 6 children. All those children died. The eldest daughter was already 15 years old. Duinjambi is attending the catechumenate and wants to be baptized. There are sufficient indications that the union Duinjambi — Jaampa will last. There is no hope for Jaampa to receive Baptism at the time being, because she does not

know Pidgin English, the *lingua franca* in New Guinea. But there is some hope for her Baptism in the future.

Malemale and Jaampa were pagans at the time of their marriage, they were pagans during the whole time they lived together, and they are still pagans. This fact is testified by themselves, by Rev. Soellner, the missionary of the district, and is generally known by all the people of the area.

With due humility I submit the petition to you that you dissolve the nonsacramental marriage of Malemale and Jaampa in favorem Fidei. The reasons for this request are:

1. In favour of the faith of the petitioner, Duinjambi, who wants to be baptized, have his marriage straightened, live a Christian life and raise children in the Catholic Faith.
2. In favour of the faith of their children, if any.
3. The youth and the danger of incontinency for Duinjambi and Jaampa.
4. It would be impossible for Duinjambi to find another marriage partner.

The requisite conditions seem to be present:

(1) Malemale and Jaampa were unbaptized when they married, were unbaptized the whole time they lived together, and are still unbaptized.

(2) Reconciliation is impossible.

(3) There is no danger of scandal or admiratio if the petition is granted. The natives know cases where pagan marriages were dissolved by the use of the Pauline Privilege or the Constitution "Romani Pontificis" (Can. 1125, C.J.C.) on the occasion of Baptism.

All these things being so, I most humbly request Your Holiness to grant this petition and to dissolve the Malemale - Jaampa nonsacramental marriage in favorem Fidei.

Given at Catholic Mission Wewak, on this 2nd day of June, 1959.

† *Leo Arkfeld, S.V.D.*
Vicar Apostolic.

Suprema Sacra Congregatio Sancti Officii.
Prot. N. 2526/59

DISSOLUTIONIS MATRIMONII IN FAVOREM FIDEI

In Curia Wewak confectus est processus ad obtinendam dissolutionem, in favorem fidei, matrimonii anno... contracti inter Jaampa paganam et Malemale paganum.

Actis maturo examini subiectis, expletisque omnibus in casu explendis, die 1 VIII 1959 quaestio proposita est in hac Suprema Congregatione quae ad dubium: "An consilium praestandum sit Ss.mo pro dissolutione, in favorem fidei, matrimonii, de quo supra, ut oratrix praevia dispensatione ab impedimento disparitatis cultus (si ipsa fidem catholicam non amplectetur tempore novi matrimonii) coram Ecclesia valide et licite nuptias inire valeat cum catholico.....", re iuxta certas statutas regulas discussa, respondendum decrevit: "AFFIRMATIVE"

Ss.mus D.N.D. Johannes divina Providentia Papa XXIII in Audientia impertita Feria IV die 12 VIII 1959, de omnibus habita relatione, benigne adnuere dignatus est pro gratia iuxta supra relatum Decretum.

In praesenti concessione includitur quoque, quatenus opus sit, dispensatio ab impedimento criminis, de quo in can. 1075, n.1.

Servatis de iure servandis; contrariis quibuscumque minime obstantibus.

Datum Romae, ex Aedibus S. Officii, die 19 VIII 1959,

Philippe,

Comm.

The other case from Wewak runs as follows: The pagan man Tano married the pagan woman Begota. Tano then took a second wife, Paluong. Begota left Tano and went to the pagan man Woiyumb. Paluong died. Tano then went to the catholic woman Regina, a widow, in 1957. Regina wants to get married in the Church and be admitted again to the sacraments. Tano is over 50 and never comes to Church. He says he is too old to come to instructions for Baptism. There is hope for his Baptism in periculo mortis. The marriage Tano —Begota was dissolved by the Holy Father on May 14th 1960, in favour of the faith of Regina. Permission was given for a new marriage of Regina with Tano with dispensation from the impediment disparitatis cultus.

Casus Conscientiae for the next issue.

Kulwa, unbaptized married Masele. Some time afterwards he went to work elsewhere, leaving Masele behind. He then started to live with Mija, fell ill and was baptized in articulo mortis. The parish-priest finding it difficult to separate them — Kulwa had paid the dowry and now he has a child from Mija — applies for a dispensation from the interpellations to be made to Masele and then allows Kulwa to continue to live with Mija, soon to be baptized, without more ado.

Missionary Adaptation of our Catechesis

WE ALL know of the dangers besetting the Church in the missions today. Nationalism and Communism have dealt it serious blows, and it is with anxiety that we await the coming years. But our greatest anxiety is caused by the question: "Have our Christians received the preparation, the spiritual nourishment which would enable them to withstand these dangers?" Outward attacks are not what is most to be feared. They can even be a channel of grace, if the persecuted persevere in the spirit of Christ. Churches and mission schools may be closed down, the Christians may be placed in chains, yet they can rejoice at heart, and benefit from their tribulations.

But are Christians sufficiently animated by the spirit of Christ and do they have sufficient hope? Among missionaries and the native clergy the fear is increasingly expressed that, just as European clothing and standards were adopted, so also Christianity has been applied too much in the manner of an outer garment, like a varnish to wood, pounded in and memorized, but not experienced and lived.

Without wishing to subscribe to these generalizations, it is clear that such misgivings are not entirely unfounded. At the first Asiatic congress of laymen in Manila in 1955 it was affirmed that catechism instruction was too much a mechanical procedure, having only a thin connection with Christian life (W. Gardini, *Asien fuer Christus,* Frankfurt a.M., 1958, p. 225). To be sure, Fr. Paul Foster O.P., student chaplain at Makerere University in Uganda, was able to report that eighty percent of the Catholic students attend Sunday Mass and that forty-five percent also come to occasional evening Masses on weekdays. But he observed that when partaking in religious discussion their questions showed a staggering lack of understanding (1).

Such observations rudely destroy complacent illusions and call missionary catechetics into account. This lecture poses the question of how catechetics can best be furthered in missionary countries, so that religious instruction ceases to be mere outward drill and becomes instead a fountain of life and grace.

There is no need to prove the

(1) "Catholicism at Makerere" in A.E.R. Oct. 1959, pp. 261, sqq.

necessity of adaptation in the whole field of missionary work. Yet we do wish to emphasize that outward accommodation, whether in church art and architecture, in liturgical rites and vestments, or in the missionary's way of living, is of secondary importance. The most important thing is the way in which spiritual values are presented and, correspondingly, organically assimilated by the hearers. Once the core of a person's heart has become Christian, the outward forms of expression for his new life will come of themselves.

In the case of catechetics one has the happy feeling that the catechist enjoys complete freedom of movement. Unlike the liturgy, the celebration of which is prescribed in minute detail, catechetics leaves him free to adopt different approaches depending on the audience, which may consist of children or adults, Africans or Asiatics. But is enough advantage taken of this freedom? Do not many, perhaps, among those who inveigh against the liturgical rubrics, tread well-beaten catechetical paths and with few objections use ready-made European catechisms in Africa or Asia?

We do not doubt that many missionaries members of the native clergy, and catechists are able to give wonderful religious instruction even when using a little catechism whose one hundred questions and answers betray not the slightest trace of prior adaptation for the missions. But there is so little written record of their work that one is at a loss to make practical suggestions for the accommodation of catechetics to the missions. I asked an African priest, Fr. Mulago, who, in Rome, had written an excellent dissertation on this question and since then had spent a few more years in Africa, whether he had followed these principles in practice and what his experience with them had been. His answer ran: "When I consider the problem of adaptation, I increasingly realize that the ideas developed in my thesis are only a few basic principles. One *ought* (my italics — W.B.) to attempt to develop an entirely new catechetical approach for Africa. The whole of dogmatic, moral, and liturgical instructions *ought* to be reconsidered in the light of the Bible and the true African situation. The instructions given to our neophytes are so permeated with European elements that Christianity is all too easily confused with European civilization. It *would* be so easy to africanize religious instructions..." But on the subject of how to do so in practice, in the concrete, the dissertation had little to offer.

I. METHOD

The following statement, though paradoxical, is my earnest belief: The first and most important step in accommodating catechetics to the situation in the missions is to fulfil the basic requirements of the European catechetical revival. This is because these basic requirements are founded, on the one hand, on

a deepened theological insight, which is of universal validity, and, on the other hand, on a thorough study of the learning process, which starts from the concrete and absorbs the meaning of a truth for life less by means of theoretical instruction than by *doing*. If this is true of humanity in general, it is still more true of those in missionary countries, as the following remarks, considering Africa alone, hope briefly to show.

The principle of action in religious instruction: Africans learn by doing. Their rites of Initiation, lasting for weeks, consist not of lessons but of exercises. They do not "learn about" good behaviour, about respect for elders, about bravery. They practise these things. They practise helping one another, undergo tests of courage, "hear" the voices of their ancestors when a wooden rattle is whirled nearby or the voices of the departed are imitated for them. Could not we, too, give our instructions in the form of mystery plays, if only very simple ones? A little example of the effectiveness of acting: A missionary had done his best to teach the children the Angelus, but with only a limited degree of success. A native catechist arrived on the scene, assigned to one of the girls the role of Mary and to one of the boys that of Gabriel, and in a twinkling the words had become the property of actors and spectators alike.

The Bible in religious instructions: How strongly the Bible appeals to Africans? Many usages, many Biblical turns of phrase which we Europeans must have explained to us are perfectly clear to the Africans because they are customary in their language and culture. It is not surprising that missionaries say they have in many respects acquired a greater appreciation of the Bible while in Africa.

The story of redemption in religious instructions: To be sure, Africans have a good memory, and have no trouble in learning catechism questions and answers by heart. But do they understand them? Are their hearts warmed by them? Does what they have memorized make any great difference in their lives? They are more impressed by their own myths of creation, the story of their ancient forbears and the history of the tribe. Why should we not present revelation, which did not take place by means of theories and definitions but by what God did to his people, to our Africans as a living process?

The liturgy as religious instruction: African religion does not consist of a collection of doctrines, but of religious practices. Their beliefs are expressed and experienced by the celebration of joint sacrifices, by being buried and by receiving new life, a new name and a new garment, at the initiation rites. That is why there have been no "non-practising heathens" in Africa.

Neither is Christianity mere doctrine: it is life belonging not merely to the past but also to the

present. The divine process of salvation continues even now and will be completed by the second coming of Christ. That is why religious instruction must always keep the liturgy in mind and even be accomplished as far as possible by means of the liturgy, thus obviating as far as possible that fatal gap between theory and practice, unknown in African religion but so widespread in European Christianity.

II. LANGUAGE

Beyond these common basic requirements there is also the *possibility* and, indeed, *the urgent necessity of specific adaptation, first of all in terms of language.*

Christ intuitively realized this and gave an example for the missionaries of all time. He did not speak in general, abstract, or timeless terms. Rather, as he "was sent to the lost sheep of the house of Israel", he clothed his message entirely in the language of Israel. In emphasis, choice of words, sentence construction, proverbs, images, and comparisons he was thoroughly the man of his people and spoke so that everyone could understand him. And just as Christ preached to the Jews in Jewish style, we must clothe the message to the Africans in African fashion.

But if the foreign missionary is to succeed with his speaking of African, it does not suffice that he should merely be present on the continent of Africa, having learnt the language from a manual. He must acquire a deeper contact to the people, become one of their equals. He must experience, as it were, an African rebirth, an incarnation in African flesh. Then he will, like a child growing up in this milieu, begin to express himself in its images and comparisons, adduce proofs in their fashion, and gradually come to speak like one of them.

In my first year in Africa I took advantage of opportunities here and there to attend court sessions, in order to become familiar with African speech and the administration of justice. Once, a man who had been away at Dar-es-Salaam for seven years, prosecuted his wife because she had in the meantime had a child by another man. When he had finished speaking, a relative of the defendent arose and spoke a single sentence: "If you leave a hoe in the field during the rainy season, need you wonder that it gets rusty?" — Once when I was trying to bring Anna and Paul, who had been separated for months, together again, and, after lengthy persuasion, asked Anna whether she would agree, she was silent for a while and then answered, "Who will eat again what he has vomited up?" — In the Legion of Mary we once planned a project for getting new members. At the following meeting the various members gave an account of their activities. Most of them had asked several people, who had not yet made up their minds. So they planned to ask

other people. Someone remarked, "No, don't ask others, but keep working on the same ones. You don't begin hoeing a field here a little and there a little, you dig in at one spot." The others answered, "That's all right, but when you're hungry you don't insist on bananas, you take what you can get..."

The *proverbs* deserve special attention. Missionaries say that the sermons of native priests make the most telling use of proverbs. One proverb proves more to Africans than a dozen syllogisms. They grasp it immediately, for it is part of their mental heritage. A proverb expresses a time-honoured experience of life, silencing discussion. Every language should have its P.G. Hulstaert M.S.C., who in the course of twenty-five years collected 2670 Mongo proverbs and then had them printed (2). Most of them have nothing to do with religion as such. But it would be worth making a study of the collection to show how such proverbs can be applied, for example, proverbs on generosity:

"When a child begs for Mbimbo seeds, give him a whole handful." Application in connection with prayers of supplication: You say, "When a child...". Don't you think God will give you what you ask him for and more, though perhaps in another way?

"He who eats no meat goes hunting." Meaning: It is the sign of a magnanimous man that he goes hunting to get meat not only for himself, but for his wife and children. Application in connection with the Christmas and Passion stories: Christ was with the Father in glory. He needed nothing for himself, but came to earth for our sakes. If you praise the man who eats no meat and yet goes hunting, then how much more should we admire and thank Christ!

"The heart is generous, but the hand is poor." Meaning: One would like to help, but cannot. Application in connection with the miracles of our Lord: Christ always has power to help. How glad we should be to belong to him!

"A mother economizes only with the children of others". Meaning: Everybody is generous to his own children. Application, for example, in connection with the chance to go to confession and communion again and again: God is so generous to us because we have become his children through Baptism.

III. CONTENT

Even more important and more difficult than the linguistic accommodation is that with respect to the *content of catechetical instruction.* The message brought by the missionary originated in heaven and not on earth. Yet it is not to be proclaimed to the empty air, but to men and women of flesh and blood, with their own history and culture and a person-

(2) *Proverbes Mongo,* Tervuren, 1958, 838 pages.

ality that has hitherto been at home in a particular spiritual and mental climate. It is to this individual personality that the missionary's message is addressed. This calls for a change of attitude on the part of him who hears the message, but also for consideration on the part of the message-bearer for that personality. It is only in this way that "the two" can become "one" (Eph. 2, 14).

The missionary's attitude towards "paganism" may be, to various degrees, either negative or positive. The negative attitude may be rooted in the most holy zeal. One is imbued with a sense of "the novelty of Christianity", one feels like a herald bearing fabulous tidings, and besides, one looks upon paganism as idolatry, as a work of the devil, as the incarnation of vice, and thus the only possibility is a radical renunciation of it. There are those with whom it may have been less a matter of zeal than of ignorance, for which, to be sure, they are not personally to blame. They were children of their times. The pagan spirit was believed to be a *tabula rasa*. Paganism was not considered worth *"studying"*. It was simply ignored. Missionaries shared the opinion of all Europeans that only the white man is cultured, and the coloured peoples barbarians and savages.

The peoples of Asiatic culture remained rather reserved in the face of this attitude. Primitive peoples shifted ground comparatively easily; they were impressed by Western civilization and adopted Western religion as well. Of course they gained a deeper understanding of religion during the catechumenate. But the wholesale condemnation of paganism caused the young Christians much unnecessary tension. An African priest, in his dessertation on the Ngoni religion viewed in the light of Christianity, writes: "In this respect I can speak from personal experience. How it weighs on the heart of a young Christian Ngoni, when he does not know how to behave in this or that pagan environment. In every pagan ceremony he sees an occasion of sin.

He is caught between two great opposing forces: the authority of his parents on the one hand, the authority of the Church on the other. The Church, it seems to him offers him nothing but the command "Thou shalt not". If, for instance, his elders serve a ceremonial meal, he feels obliged to eat it. He eats it against his conscience and repents of having eaten it. Thus he forms in his mind a world which is nothing but a source of vexations. He ends up thinking that Christianity has nothing positive, no happiness to offer" (3).

This negative attitude has destroyed much that was of value in pagan culture and thus given rise to the reproaches of the awaken-

(3) J.J. Komba, *God and Man, Religious Elements of the Ngoni of South-West Tanganyika, viewed in the Light of Christian Faith.* Pontif. Urbanian Univ. de prop. Fide, 1959 P. 264.

ing nationalists and the ethnologists, which, however, very often shoot far beyond the mark, as do the dreadful remarks of the cynic R. Wright. The opinions of this writer, which have unfortunately received ill-deserved publicity in R. Italiaander's book "Der ruhelose Kontinent", are exemplified in the following passage: "The longer I thought about the work of the missionaries, the stranger it seemed to me. These men, driven by neurotic impulses, destroyed a people's whole philosophy of life without having another one to put in its place — indeed, without even knowing what they were doing..." To this it might be replied that after all it was not the missionaries but the secularized Western world that dealt religious Africa such severe blows that many missionaries were eager to accommodate even at a time when the Africans no longer stood up for themselves; and that the missionaries were everywhere the first to record the language and culture of the people among whom they worked, which really made the African renaissance possible.

The second attitude, the positive one, seeks to establish a relationship with paganism in the giving of religious instructions. At the very least, certain "heathen" tribal customs are accepted as in some way meaningful and are used as parallels in explaining Christian truths. In speaking of the "character indelebilis" of three of the sacraments it may be pointed out that the pagans, too, have their indelible tribal tatoos, which immediately identify a member of the tribe anywhere. In order to illustrate the effect of Baptism and Confirmation, one may compare them with the initiation rites which make the young men fully fledged members of the tribe. But such illustrations alone do not accomplish much that is essential.

The essential thing is to christianize paganism as far as possible and desirable — not to uproot people only to replant them spiritually, at great pains, in a foreign climate, but instead to let their old roots drink the new water of salvation. It is not our task to make Christians "out of pagans", but to convert the pagans as such to Christ!

Christ himself showed us in his attitude towards the Old Testament what is meant by this. He bore a message far surpassing that of the Old Testament, but he anchored it in the Old Testament. He taught in the synagogues like any other teacher, though with astonishing power. He unrolled the book of the prophet and read from it. But then he said: "This scripture... is today fulfilled!" (Luke 4, 21). This was the newness of it, that in him all the expectations of the chosen people were fulfilled and surpassed. He came, not "to set aside the law and the prophets... but to bring them to perfection" (Matt. 5, 17). This did not keep him from saying quite clearly: "It was said to the men of

old... but I tell you!" (Matt. 5, 21 et seq.) nor from dying for the newness of his doctrine. But to repeat: he did not set aside the Old Testament, but fulfilled it.

"The great new message brought to the Jews by the New Testament is simply the following: all that was prepared, announced, and foreshadowed by the Old Testament has now been fulfilled in the person of Christ and in the Christians. The New Testament manifests this belief throughout. St. Paul expressly teaches it in speaking of the appointed time (Gal. 4, 4; Eph. 1, 10); of the law as a tutor bringing us to Christ, who has superseded the law (Gal. 3, 24; Rom. 10, 4); of the Christians, in whom history has reached its fulfilment (1 Cor. 10, 11); of the true Israel, which God had in mind in his covenant with the ancient Israel (Gal. 6, 18); of the true children of Abraham, in whom the promises made to Abraham are fulfilled (Rom. 9, 7 et seq.), of the law as a shadow of those blessings which were still to come (Heb. 10,1)".

Of course paganism is not "paidagogos eis Christon" in the same sense as the Old Testament, and yet it is somehow. The great Clement of Alexandria, the first Christian scholar, who knew the Holy Scriptures, but also the whole of Greek philosophy and classical literature, expressed this thought clearly. According to him—and his reasoning is convincing — all true knowledge bears a relation to Christian revelation, and just as the law trained the Jewish spirit, so philosophy trained the pagan spirit towards Christ (4).

Thus the question of whether to absorb paganism into Christianity is not merely one of tactics which may achieve better results: this absorption has been planned and desired by God's providence. Although in the Old Testament God "chose" only one people to be an immediate preparation for Christ, he continually had his eye upon all peoples, to whom the promise was made through their common ancestor in Paradise. God has preserved in these peoples much that is good and destined to ornament the royal robe of Christ. Only recently have the positive values of pagan religion been more thoroughly recognized, and now many are falling into the other extreme, taking these values as absolute, and denying that Christianity should be brought to these people. By idolizing these religions they rob them of their real meaning. "Only in the light of revelation can the myth be properly seen and evaluated as religion, faith, and experience: as a reminiscence, distorted by sin, of original revelation, and as a partial expression of natural revelation, which is not set aside but conquered, fulfilled, and redeemed by Christ, the

(4) *Stromata* 1, 28 et seq. ; cf. also H. Rahner, *Griechische Mythen in christlicher Deutung* Zürich. 1945.

end and fulfilment of the myth" (5).

In the light of New Testament revelation, therefore, paganism — like the Old Testament itself — can be reconstrued and reevaluated. At the same time it follows from this parallel that paganism, as a foreshadowing, must give way to the light, that it is now invalid, because fulfilled. But if paganism refuses to accept this glorious offer and to be absorbed into Christianity, it may lose its character as a religion of advent and become apostate and anti-Christian. From then on it is of negative value. It has condemned itself. We must ask ourselves whether our previous negative attitude was not sometimes partially responsible for the hardening of the pagan heart, whether we did not wish to deal paganism a deathly blow to begin with instead of showing it the path of life.

The positive attitude requires that we do not simply sermonize and force Christianity upon people, "or else", but that we become conversant with paganism and learn to appreciate its positive values, that we confidently believe that — like sinful man — much of what is "heathen" can be baptized and thus freed of poison and filled with truth and life. Our hearers must have the impression that we take their religion as seriously as they do, that we are interpreting it in a great new way. Then they will follow us and suddenly discover in the Gospel the solution of all their problems and the fulfillment of all their vague hopes. Whatever in paganism cannot be brought into agreement with the law of the Gospel will then die out of itself (6).

We must really ask ourselves whether the widespread contention is correct, that in the first stages of missionary work a "choc surnaturel", as it were, must be given and a very clear line be drawn between paganism and Christianity, and that in the later stages the native community can then establish some sort of positive relationship between paganism and Christianity (7).

As an emergency solution — because at first the foreign missionary generally had too little knowledge of paganism — this was unfortunately quite probably the usual procedure. But as a matter of principle we really do not believe that people first have to be entirely uprooted from their tribal religion, only to be later replanted, at great pains, and with only partial success. We believe that there is no chasm between paganism and Christianity, but that there is a path leading from the one to the other. But this path is not at all easy to find.

It must be counted a great tragedy that the doctrine of vital

(5) H.Fries, "Mythos und Offenbarung", in *Fragen der Theologie heute, Einsiedeln,* 1958, p. 36.

(6) For an elucidation of this attitude see Fr. Tempels, O.F.M. "Les bases de notre catéchèse en Afrique" in *Orientations pastorales,* Léopoldville, Oct. 1959, pp. 59—68.

(7) Cf. Fr. A.M. Henri, O.P., *Esquisse d'une théologie de la Mission,* Paris, 1959.

energy characterizing the whole Bantu philosophy of life was not discovered in its whole structure and significance until the middle of the twentieth century. Not only is this philosophy of life fit to be guided along the path to Christianity, but the "mysterium Christi", the central doctrine of the Mystical Body of Christ, is much more easily and surely grasped by taking this philosophy as a starting-point than by using the intellectual, typically western catechism method (8).

Unfortunately too little advantage has been taken of this by catechetics. And so it happens that J.J. Komba in his book mentioned above must conclude: "The Bantu religion governed the economy, society, politics. But now comes the puzzle: The same people whose pagan faith was second nature to them begin, once they have turned Christian, to separate religion and life. They never made statements like: "I must not do that on account of my faith" as long as they were servants of the spirits. To be freed from the spirits would have meant a loss of vital energy to them then. But now it is the opposite: emancipation from Christian faith would mean an increased *joie de vivre*. What is the cause of this way of thinking, which is contrary to their whole mental attitude? That is a problem to be solved by the missionaries!" (p. 269).

We do not believe that the introduction of paganism to Christianity without any break necessarily entails any greater danger of syncretism than if Christianity is simply implanted as something quite new in the consciousness of the hearers, any more than if a foreign word is adopted; on the contrary. In the first case one is obliged to learn something about paganism, whereas in the other case the danger exists that the new will be driven into but not grafted onto the old and that the two of them will go on living side by side, without any relationship to each other.

Of course the confrontation of paganism and Christianity takes a different form depending on whether the hearers are pagan children, adult catechumens, or Christians. Thus there is by no means a guarantee that education to Christianity will be easily accomplished. Christ himself had much difficulty in directing the earthly thoughts of the Jews towards the spiritual and heavenly kingdom of the Messiah, and several times he sighed: "Are you still without wits? How long must I be with you, how long must I bear with you?" (Matt. 15, 16; Mark 9, 18). But that has nothing to do with the basic considerations. The right

(8) Placide Tempels, *Bantu Philosophy*, transl. by Rev. Colin King, Coll. Présence Africaine; by the same author, *Catechèse bantoue*, Saint-André. 1949, and especially V. Mulago, *L'union vitale bantou face à l'union vitale ecclésiale*. Dostoral dissertation, Rome, 1945. Cf. our exposition of this in *Neue Zeitschritf für Missionswissenschaft*, 1956, pp. 296–314.

way must be seen, even though some difficulties along it still remain.

The individual missionary cannot be expected to clear his own path from paganism by way of the Old Testament (the Old Testament is thus not replaced by paganism as if the latter were its equal, but paganism is regarded as an earlier stage in the history of salvation) to Christian revelation. But there is still no trace of a handbook to help him. We have not advanced beyond theoretical requirements. There are many catechisms in use in Africa today, among them good ones — for example, the new German "A Catholic Catechism" is at present being translated into Swahili — but none of them embodies the spirit of adaptation, the positive attitude towards paganism which I have described. Might not Father Tempels and Abbé Mulago, both of whom work in the Congo and have the necessary qualifications, on the basis of their publications and their whole attitude, be asked to attempt such a pagan-Christian mystagogy? It would only help to deepen the roots of Christianity in Africa and to perfect African paganism in Christianity.

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Cham and Chanaan

Unbelievable.

That people look to the Bible for light and guidance so as to conform their conduct to the Word of God is, of course, an excellent thing. This asks however for a careful study of the meaning of the Scriptures. It is a well known fact that many who, whether in good faith or bad, deviated from the straight path, appealed to the inspired books in order to justify their behaviour. Even in our own times, when there are so many excellent studies on Holy Scripture at our disposal as so many keys which enable us to open up the treasure house of God's revelation, people still try to vindicate from Scripture practices which clash with the great commandments of God expressed in the same books, unbelievable though this may sound. Thus we hear and read about some groups of white men in South Africa as well as in other parts of the world who find in Genesis 9; 24-27 both an excuse and an encouragement for their oppression of the black race. In doing so they walk in the footsteps of the slave traders of former centuries rightly held in abhorrence by all civilized christians.

In reading the above-cited passage as they do they cut it off from those chapters and books in both the Old Testament and the New which teach the equality of all men in the eyes of God and the universality of the redemption. And in the very explanation of these verses they fall victims to what has been called "primitive exegesis" (1). They put their own thoughts in these verses instead of making the efforts to find out what the sacred author had in mind in writing them.

Deceiving simplicity.

On the face of it the story told is straightforward enough: Cham dishonours his father Noe but his two brothers, Sem and Japhet, show due filial respect. Consequently the latter are rewarded by a blessing whereas Cham is punished in his son Chanaan who is doomed to become the meanest of slaves of his two uncles.

Now those who indulge in the afore-mentioned primitive exegesis extend the curse with startling ease: Cham is put under the feet of his brothers. Atqui Cham stands for all his offspring in Africa. Conclusion: God allows the "Semites" and the "Japhetites" to treat the "Chanaanites" as their slaves.

Some difficulties.

When reading this story attentively, however, we cannot help feel-

(1) J Heemrood, O.M.I., Kanaan Vervloekt, Het Heiling Land, Nymegen, 1959, p. 129.

ing a certain uneveness in its composition though the author has skilfully rounded off the rough corners. Every time Noe's sons are mentioned in the preceding chapters the same order is observed as in ch. 9: Sem, Cham and Japhet and one is naturally inclined to believe that this is the order of age and dignity. In that case Japhet would be the youngest son. But when Noe learns about the misdemeanor of his youngest son (2), and we know from v. 22 that Cham is the guilty one, he curses neither Cham nor Japhet but Chanaan!

It is easy to say that Noe wanted to smite Cham by cursing his son; yet the fact is that Cham is not named at all and that Noe's wrath is poured out over Chanaan alone.

Two sources?

This slightly unbalanced character of the passage has made some modern authors think of the possibility that the writer of ch. 9 was facing two different traditions, two different versions of the same event (3). In one tradition he would have found the names of Sem, Cham and Japhet. The other sources is supposed to have mentioned Sem, Japhet and Chanaan in the story of Noe's drunkenness, while at the same time it linked up Chanaan with Cham. The writer respected both traditions and attempted to fuse them as best he could into one narrative. This would explain why, so as to make the curse of Chanaan by Noe acceptable, he twice states that Cham is Chanaan's father (chap. 9: 18, 22).

Another point of interest in this connexion is that only Cham is said to have a son. But both Sem and Japhet had their wives with them when they went into the ark and came out of it. This instistence on Cham being Chanaan's father might be another pointer to the possibility that the final writer of Genesis blended two different stories into one.

This should not astonish us. There are many more examples of this kind in Holy Scripture. To limit ourselves to the context of Noe's sons we read e.gr. in ch. 10: 8-11 that Assur originates from Cham through Kush, while v. 22 of the same chapter makes Assur descend from Sem. This same verse links up Lud with Sem whereas v. 13 sees Lud as connected with Cham via Misraim (Egypt).

The trouble is that we are inclined to read our modern concepts of ethnology in these ancient texts which base their distinctions on facts rooted in Israelite history and religion. "In point of fact, the Chanaanite peoples were mostly Semitic in the scientific sense, and not related to the Egyptians racially" (4).

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(2) Knox translates "his younger son" and dodges the difficulty. But there is no doubt that the Hebrew text speaks of the youngest son.

(3) cf. La Genèse, traduite par R. de Vaux, O.P., (La Sainte Bible), Paris, 1953, p. 66, a. J. Heemrood, a.c., p. 129/30.

(4) Bruce Vawter, C.M., A Path Through Genesis, London, 1957, p. 103; cf. p. 99.

Even then.

But even should we exclude the hypothesis of different traditions it remains that only Chanaan is named in the curse and there can be no doubt that in the mind of the author of ch. 9 Chanaan stands for the early inhabitants of the promised land as will be explained presently. And then we wonder what Chanaan has to do with black Africa or any other part of the globe.

Then what?

The main thing to do is to discover the author's mind in writing Gen 9, 22-27. The key is given by Father E.F. Sutcliffe, S.J.: "The curse figures the condition of the Chanaanites on the completion of the Israelite conquest of their land" (5). The author is thinking of the very precise historical situation in the Holy Land of which he gives a popular explanation. The Chanaanites were partly destroyed, partly reduced into slavery or absorbed by God's people. To the religious mind of the Israelite this humiliating state of affairs necessarily found a justification in the past. And as the offspring was thought of in connexion with its ancestor, it was in the forebear that he looked for the solution. Moreover the blessings and curses pronounced by the Patriarchs were considered as necessarily efficacious, as having an inevitable effect on the persons concerned and their descendants. We find another example of this kind in ch. 27 of Genesis which explains the difference between Jacob and his family on the one hand and Esau and his kinsfolk on the other; or in ch. 49 which traces back to Jacob later situations of the twelve tribes.

This way of presenting things tends to make us shake our heads. We think of history in the modern sense of this word while the ancient writer had ideas of his own, bent on giving a popular explanation why the Israelites were blessed in their undertakings at the cost of the Chanaanites.

And this is not all. There is still another link between the Chanaanites and their ill-reputed ancestor. The inhabitants of the promised land were notorious for their licentious cultual practices. For many centuries Israel was tempted to follow the religion of the people whose land they had conquered. It was to deter his readers from giving in to such voluptuousness that the writer of Genesis showed how these evil tendencies of the Chanaanites were due to the detestable example of their forefather on whose head came down the curse of Noe who walked with God.

Sacrilege.

To come back to where we started from, we now see how the kind of interpretation which simply draws a straight line from Cham to Africa and its population deserves to be labelled a primitive exegesis (if it

(5) Genesis, A Catholic Commentary on Holy Scripture, section 149, c.

is exegesis at all). The intention of the inspired author moves in an entirely different world. Whether or not some original tradition spoke of Sem, Japhet and Chanaan, whether or not Cham was cursed in Chanaan: it was Chanaan who incurred the curse. Cham was aimed at (if at all) only indirectly as Chanaan's father (and this tradition might be due to the fact that for a certain period of its history Chanaan was under the sway of the Egyptian Pharaos). Chanaan was the enemy of Israel to be destroyed, Chanaan meant a perpetual threat to the purity of the religion of God's own people. This is all the writer had in mind. As was said above his outlook is purely historical and religious. And where the divine inspiration is concerned it is the author's intention that counts most. To deflect the words of Holy Scripture from what the writer wanted to convey by them in order to suit one's own uncharitable practices is nothing but a sacrilege against the sacredness of the Scriptures whose real author is God Himself.

Chanaan not excluded.

Another remark that could be made is that the blessings and curses in Genesis have little or nothing to do with eternal reward or eternal punishment. They move in the field of earthly realities. A long life, a numerous, God-fearing posterity, wealth and freedom, these were, for many centuries of the old testament, the things on which human expectations were focussed. God took his time (humaniter dico) in disclosing his plans about the state of man after death. What we know for certain from subsequent revelation is that the Saviour-to-come would be a Saviour of all. And even where earthly blessings are concerned Chanaan was not totally excluded: there is the story of Rahab to remind us of this (Jos 2 and 6).

Good and evil.

The writer of ch. 9 of Genesis is a realist. He knows that the great flood had not washed away the sources of evil. This source is in the heart of man, in the heart of one of those saved in the ark. The conduct of Sem and Japhet as opposed to that of Noe's youngest son is but another illustration of the eternal struggle between good and evil predicted in ch. 3, 14-15. But the victory of good over evil is promised by God to all who choose the side of "the woman and her seed". There is here no question of race, colour or continent.

One thing is certain: all those who prefer darkness to light by wilfully closing their eyes to the obvious meaning of God's revelation bring down upon themselves a curse which is no longer confined to this world.

A. PETERS, W.F.

How Can We Invigorate African Parish Life (III)

The Sacrament of Matrimony

IN THE CHURCH there is no special sacrament for statesmen, for professors, doctors or lawyers, but, only for priests and.. parents. In the history of the Church no sacrament has so immediately interfered with existing human traditions as that of matrimony. It did so in Europe in the 16th century and it does so again and again wherever the church enters a new mission field and lays down her own marriage laws. The effect with peoples everywhere has been one, either of open opposition, or, at least, of mistrust and prejudice. The Church however is right in her office and duty of guarding this sacrament. But there is a need for sympathetic understanding of the whole background of people's prejudice and mistrust, besides recognising that Christians should be made better aware of the Church's maternal solicitude. For her regulations are an essential condition for the good of the whole community.

In what way then could we strive to pierce, as it were, that curtain of indifference and apathy which hangs between the people and this sacrament? Perhaps the answer is to concentrate our efforts on a care for the community as a whole, by making the religious ceremony of this sacrament appeal to the whole community, Hence follow:

I. A short historical review of Christian marriage.

II. A NEW APPROACH to its celebration.

III. The rite of the same.

I. A short historical review.

That the marriage contract is an integral part of the community cannot be ignored and demands full confirmation also from the Church in a practical and attractive manner. Right down from the time of creation marriage has been, still is and ever will be a natural contract, accompanied by a "ritus naturae" or natural rite. By its very nature it also is a social contract and hence a social event in so far as it is essentially the principle of human generation into families. It is valued as such by the community who treat it as a community event with varied festive community celebrations, This is so for all, whether pagans or Christians. The rite might take the form of some accepted ceremony or of a bargain.

For Christians the marriage contract itself is a Sacrament.

But baptised persons have by baptism become life-members of a second, a superseding community, or, as Pope Pius XII loved to repeat "of the Mystical Body of Christ", what we call the catholic community. These have thus become participants of every grace which this membership offers and have agreed to obligations which it imposes for the good of this new community and of its individual members.

It is not easy to trace the marriage celebration of Christians right from the beginning of the Church. Of this Fr. Jungmann states: "The marriage contract of a Christian couple, which is of itself a sacrament, was from the earliest times enriched by the blessing of the Church. But at first this blessing was separated from the marriage contract itself and for many centuries the blessing alone was the subject of ritual ordinances" (1).

Christ's approach to Christian marriages.

Let us try and find out what Christ, the Founder of this sacrament, did with regard to marriages. The answer is there clearly for us in St. John's Ch. II. "There was a wedding at Cana, in Galilee, and Jesus's mother was there". This was clearly a family or clan festivity, not a church celebration. Again: "Jesus himself, and his disciples, had also been invited to the wedding". All we can infer from this is that a marriage was taking place according to people's customs, to which, upon invitation, Jesus paid a visit so as to bless this holy contract by His presence. If then at that time marriages took place according to people's customs, which is to be particularly noticed, what did the Church after Christ do with regard to marriages of Christians?

The Church's approach after Christ.

It appears that the Church just followed up the example of our Lord, for historical evidence from the early centuries shows that the priest would either go to impart the Church's blessing upon those who had contracted marriage, or, when later on churches had been built and dioceses become properly organised, including parishes, that after marriage the partners were supposed to come to church for this blessing, which was therefore separated both as regards time and place from the marriage contract itself. This had already taken place "at home", and was for baptised persons a sacrament. For the participation in the royal priesthood given in the sacrament of baptism, makes the baptised contracting partners the ministers of this sacrament to each other. One may well believe that the marriage partners and their relatives having grasped the fact that they themselves were the ministers of "a sacrament" were imbued with a holy respect for their new vocation and calling.

This concept of the partners be-

(1) J.A. JUNGMANN, S.J., "Public Worship," p. 87.

ing able to administer the sacra- inspiring, and could be beautifully ment to themselves because they have been baptised is still as real as ever, fascinating and awe- emphasized to-day if we were to render this sacrament in as solemn a manner as possible. And by solemnity let us understand, not in isolation and away from the community but right *within* the christian community. "The family illustrates, as it is illustrated nowhere else, the priesthood of the laity and shows it in all its beauty. For bride and bridegroom, in virtue of their priestly character, are themselves the ministers of the sacrament of their union, and, entering upon the life so consecrated, propagate in their children and children's children their own devout faith" (2).

Would not early Christians also have understood that a marriage of a baptised person with a pagan, could not be a marriage, because it could not be a sacrament; and that it could not be anything else than a desecration of one's own baptismal gift and calling? Admitting that they did understand, it might not always have been easy to find a suitable baptised partner as pagans abounded all round, and heretics too began to be seen in their community. But there was a Catholic spirit alive, which would exhort and warn members of a family or clan, as more members accepted the faith.

The Church places the marriage contract under her jurisdiction.

Let us return now to that solitary blessing which alone was for many centuries the subject of ritual regulations on the part of the Church. How this blessing took on a further development is seen later when the Church's hallowing of a marriage contract grew into a Mass for which a special formula was soon evolved together with the blessing of the bride. It is not clear from earlier documents whether or not this blessing was prescribed in those first centuries. But during several centuries preceding the Council of Trent (1564) the then so called clandestine marriages, namely those which were validly contracted but where the blessing or presence of the priest was omitted or neglected, were strictly forbidden, though never under pain of nullity. Admitting that not all marriages were such as the Church wished they should be, it took her a very long time before she decided to take the marriage contract under her full jurisdiction. And very understandably so, because for so long a time, the marital contract had been a family right, a community possession. And so interference from any outsider would be interpreted as an alienation of what was naturally theirs. But from the Church's point of view, since a marriage of baptised persons is at the same time a sacrament, she, as custodian of all sacraments, is fully

(2) "The Spirit of Catholicism", by Prof. Karl Adam, p. 156

entitled to make regulations for its administration. It was not, then, until the end of the middle ages, and finally through the ruling of the Council of Trent (1564-Tametsi) that the principle was established according to which the *marriage contract itself* must take place "in facie ecclesiae", viz. in the presence of the priest appointed for the purpose and of at least two witnesses.

Reason for resentment against the Church.

For the well-being of intending partners and of any future offspring and of the community as a whole, civil authorities have had to make their regulations. The Church, a still higher society, has had to do so to protect a much higher good. Whilst her members owe obedience and submission to her, and at the same time to legal civil authority, it is easy to imagine that such regulations would unavoidably cause resentment, even for Christians in a 16th century Europe. For new regulations are always greeted with opposition and prejudice; that is only human nature. And one can witness such reluctance all the more strongly wherever greater freedom prevails, in societies that know but few laws, and where every one from every walk of life is ready to evade even those few. The hearing of new curtailing regulations or laws will give a bewildering shock to a pagan, and it is not difficult to imagine him saying: "What have these Europeans to do with our marriages?" Even more may he exclaim: "What on earth has the Church to do with our marriages?" Does not, a similar attitude of reluctance and bewilderment prevail even to this day and, to a greater extent than we would like to think, among poorly instructed converts, still happily living in pagan surroundings? The question may here be put, does the Church, whilst maintaining her rights and laws, try to compensate for that existing feeling of reluctance and a poorly understood duty on the part of member Christians, by making this duty, this fulfilment of one of her laws, an inviting and attractive occasion for both for the intending partners and the whole community alike?

Hence the following suggestion for:

II. A NEW APPROACH to the celebration of Christian marriages.

The Church and her ministers cannot compromise in the rigid, safeguarding laws of a Christian marriage. Since it is a sacrament and of such weighty social meaning, the question may be asked whether our Christians could not be helped to hold it in much greater esteem by being allowed to have its solemn celebration right within the Christian community, in much the same way as that of holy priesthood. "For *the social needs* of the church, Christ has provided in a particular way by two sacraments which He instituted (Priesthood and Matrimony)... Through matrimony... provision is made (a) for the external and properly regu-

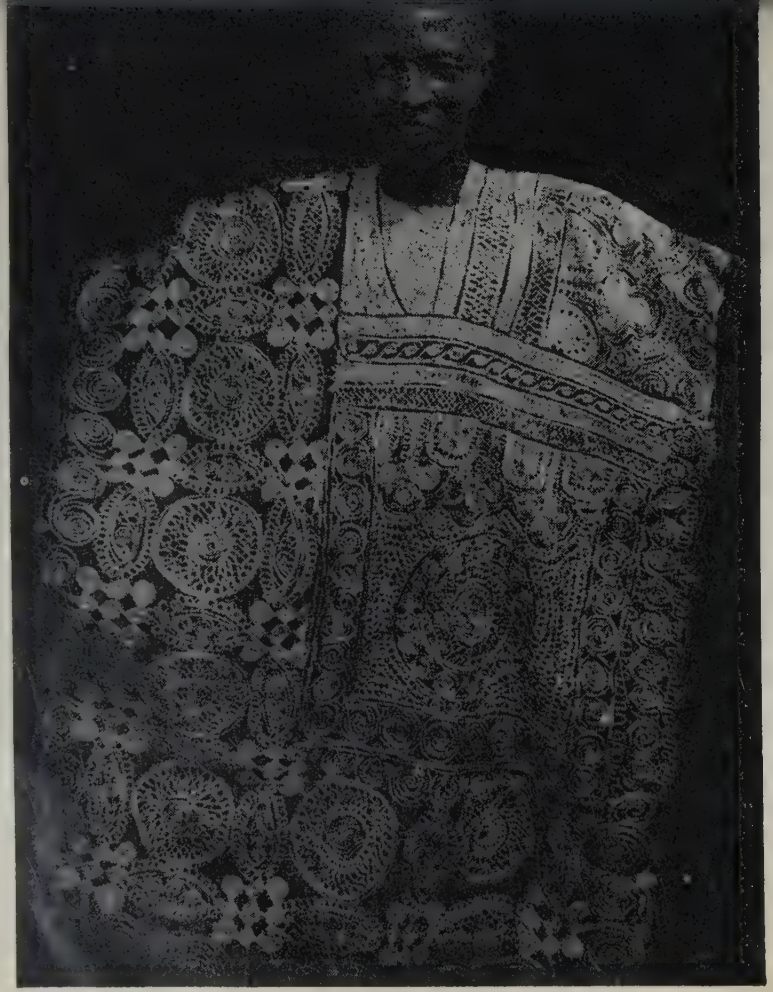
1 A modernised version of the vertical wall-loom which can weave long lengths of cloth, and has a reed.

2 Part of the narrow women's loom on which a "lizard" pattern brocade is being woven by a Yoruba weaver.

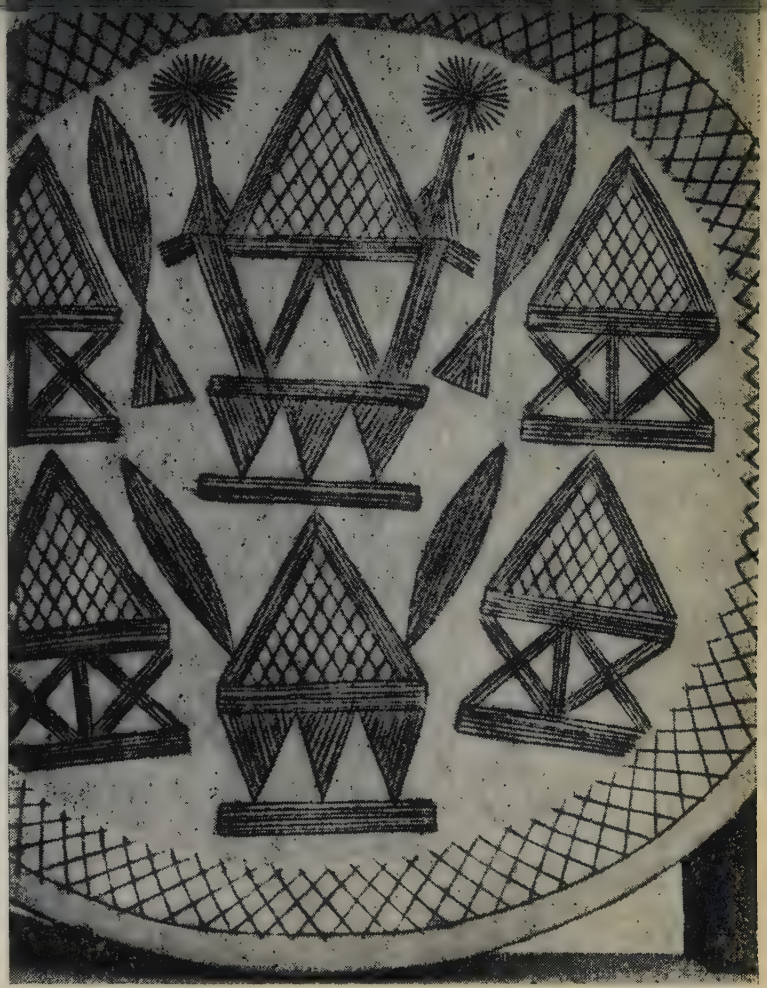
See art. "Church Textiles in Africa" 229

3 An African sister sewing patterns on an electrically driven embroidery machine. The patterns are of north African origin.

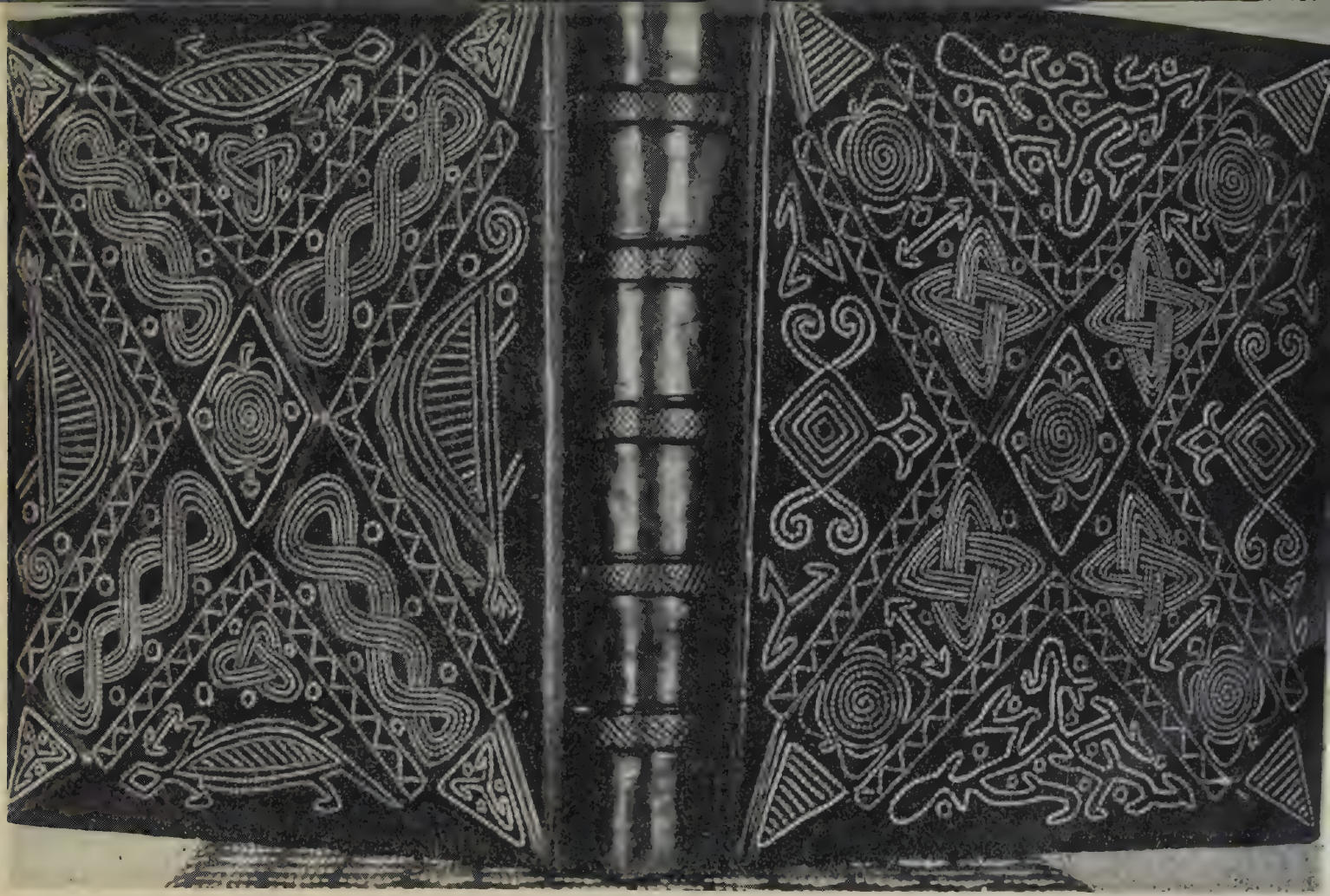
4 A small table loom, which works on the same principles as the narrow men's loom, and can weave the same patterns. It is very suitable for school or college use, and most African — type patterns can be woven on it.



5 An embroidery for a gown in chain-stitch, sewn by a Yoruba craftsman with an embroidery machine. The patterns are of North-African derivation.



6 A typically negro geometric pattern; though geometric in concept, the design is free not rigid.



7 A missal cover made of black leather with inset patterns using the epidermis of coloured leathers. Patterns include the lizard, the chameleon, the tortoise, and the yam and its tendrils.

lated increase of the *Christian society* and, what is of greater importance, (b) for the correct religious education of the offspring, without which this Mystical Body would be in grave danger" (3).

How far this sacrament has played its part out here in the building up of a real Christian community of Catholic homes, and how far such sacramental marriages have produced the above effects, is for each one of us to judge. Would more teaching about it help? Then, upon the advice of the Church, we could employ the sacrament itself as a means, for she says all sacraments have an instructive force and they should be so solemnly and meaningfully performed "ut adstantes ad rerum coelestium cogitationem erigat, et attentos reddat" (Rit. Cap. I). If this sacrament were to be given a more prominent place and time right within the Christian community, our Christians would come to think that it is important. Besides, the prayers of that community would no doubt also bring down grace upon the new Catholic home. The prevailing custom of the week day service, which has prevented the community both from seeing and knowing well the rendering of this social sacrament, does not seem justifiable. All the more so, because, in sharp contrast to this, they will all see and see only the evening village celebrations, sometimes in a rather pagan setting.

The NEW APPROACH therefore appeals for the celebration of this social sacrament within the christian community on their community day, the Sunday, everywhere, in every parish of these missionary dioceses.

More considerations and advantages for the suggested approach, from a pastoral point of view, are:

1) *Such celebrations will be a reminder to future partners.*

When the Church, on three consecutive Sundays, asks the Christian community that they look into a proposed marriage, is it not reasonable that the same community be given a chance on Sunday to see the celebration of that sacrament which is so important for the community? If one were to ask any boy or girl of marriageable age in the parish, whether they have ever seen the sacrament of Christian marriage, many would answer in the negative. This is sad and its result, too is sad. These young people, whilst themselves courting, slowly and hesitatingly preparing for marriage, will never for one moment think of the Church and what she desires of them. Not until the last moment, and possibly only then because of a last minute reminder by somebody, they go to the priest, but reluctantly, and then they expect the Church to hurry. The feeling of resentment against the Church's requirements plays its part here. Now, when everything else is ready, it may be discovered that things which should have been looked into first, have been overlooked al-

(3) "Mystici Corporis" Pope Pius XII.

together. Marriage instructions must either be hurried through or left out, and waiting for results of proclamations is also felt to be an unfair interference and nuisance by these young people whose minds are as little prepared for so high a vocation, as are pagans themselves. Had they in foregoing years seen this sacrament at regular intervals this might now work as a useful reminder. Even supposing that they themselves had not gone to church, they might well be reminded in good time by friends, who, because of seeing the sacrament regularly, were better aware of the demands of the Church. In this way some practical and much needed Catholic action is made possible.

2) *A beneficial lesson for Christians already married.*

Because of marriage celebrations on a Sunday, there is the possibility that Sunday mass might at times be better frequented. But one would like to think of other very desirable effects. Regular Christians, even very average ones, would find their thoughts about holy matrimony becoming more real. Also, during village conversations on marriage topics, they would now think also of its sacramental and holy aspect. And, last but not least, we can hope that celebrations begun on Sunday morning, right within the Christian community, would carry some effect into the evening celebrations "at home", at least with the new husband and wife, and with other Christians who attend.

3) *The present procedure has impressed no one.*

A Marriage as it is now celebrated in the empty week-day church, impresses nobody. The marriage partners generally get no further than to imagine that it is just a thing to be gone through to please the Church, without it one would not be a good Christian. And the community, wholly ignorant and indifferent, is allowed to believe that it is no concern of theirs, but just a private affair of two people in the church building. In this way, the process of christianizing in secret and isolation continues even where it concerns a sacrament affecting the whole community. The making of a new Catholic home can and must be freed from isolation. Care for the community will get its finest opportunity here. If it is the Church's solemn conviction to the teaching of which she gives the weight of a dogma, strongly emphasizing it in nearly every new encyclical, that every new Christian marriage is an enrichment, a supernatural growth of the whole Christian body, then we can give no better proof of such conviction than by arranging for this sacrament to be publicly celebrated right within the Christian community. And our p e o p l e will soon come to appreciate such meaningful adaptation and attention, both the community as a whole, and the marrying partners. The sooner we hear everywhere from Christians: "Well, they do it now on Sunday in every parish, so they say, and the

people like it very much", the sooner the better. Recently, in one mission on a Sunday, after a solemn administration of baptism, in a revived rite, parishioners were h e a r d wondering: "Eh... why did they not do it like that before?"

4) *Opens the way to a community spirit and Catholic action.*

Such public celebration of this social sacrament together with an enlivened enthusiasm in parishioners, might well effect a change of mentality.

For only from better understanding and deeper appreciation may we hope for a reaction from Christians themselves against all that stands in the way of a truly Catholic marriage, such as an abused bride-price and the like. They may well begin to feel how far such abuse is a very real threat to a happy and free Christian union, not of two members only, but a real threat to the life of the whole Christian community. They may begin to realise that all are involved: that this is not only a matter for two isolated Christians struggling to make their way through social hindrances that are hard, because unfair and unjust; but that their fellow Christians should assist in adjusting such unreasonable demands or obstructions that prevent a happy Christian marriage from taking place. Christians present at a Sunday marriage service might feel the satisfaction of knowing that this marriage was realised because of their mediation, advice or encouragement. This is a kind of Catholic action we all would wish to have. But this can hardly be hoped for or achieved except by creating response and ap preciation. Words like: the people are too apathetic and do not care— indicate precisely where a change is needed. We must find ways to stir up greater appreciation and esteem, and a better understanding too.

5) *An invitation to "unlawful marriages" to "Come home".*

Without for the moment considering the rite, the fact that the sacramental marriage is now publicly celebrated by the whole parish (which is the Church) would give it a world of attention and prominence. The priest would naturally allow equal opportunity to all, without making any distinction. Above all, he would gladly receive the lost sheep of the flock. He would here follow the line set out by Christ, chief pastor of the flock, (cfr. St. Luke. Ch. XV) Who here shows His dealings with such as have gone astray and squandered and abused all they had received from their father at home. There are those who know they should return but dare not. For such people He insists that, upon their return, they shall not only wear a fitting dress, but that all friends and neighbours shall be called together to join in wishing them a welcome home. Such a solemn community celebration may well be an easier and more heartening invitation for two lost sheep, and, for the whole community, be an occasion for special joy. ("More joy in

heaven over one"... If in heaven, why not here?) The point would have a special significance if and when they returned because of encouragement by fellow Christians.

Such home-comers might in their happiness and gratitude persuade others to follow them back into the community. They would understand their plight, so like their own, —better perhaps than anybody.

6) *Customs prevalent in fully Catholic countries may not suit our needs in this country.*

In such countries one would not hear the self accusation: "I did not go to church on Sunday, because I got married". In such countries one catholic marriage flows naturally out of an existing one. Out here we are still busy erecting the first. There, during the so called "marriage months" so many are ready that they could not have them all on Sunday, nor even on one single week day, as they all desire a Mass of their own. Now the ritual is short enough to allow it to precede the Sunday Mass even if there were two or three couples at one time. Incidentally, such Sunday celebration may well remove the difficulty of having witnesses and of turning up in time; just as the administration of baptism on Sunday would partly ease the problem of godparents that are required.

III. Rite of the sacrament.

The most effective adjustment would then above all consist in this external circumstance of celebrating it within the Christian community. The rite, although short, deserves every solemnity and distinction we can give to each part of it. The "privilege" of the people's language can now be used (clara voce). When calling out the names of the partners, the baptismal names are the ones that count, and must get prominence, since it is their baptism which now enables them, both to give and receive this sacrament.

1. Marriage contract by partners (the sacrament).
2. Blessing of hands united in matrimony.
3. Blessing of ring.
4. Prayers: by the Church (the community) for the newly married.

Suggestions, that follow the ritual.

1) Bride and bridegroom waiting at the entrance of the church, are fetched by the priest (pluviale allowed) and servers, who will lead them to their places.

2) Sprinkling with holy water (Asperges) is to all of us a reminder of our baptism. Hence the bride and bridegroom on this day can be reminded in a special way, if they be sprinkled first.

3) To-day, the community can be given a chance of a beautiful participation if they are allowed to join in the "prayers" with the priest, for the newly married. If it be impracticable at once to let the whole

community respond, at least a representative body can be chosen, who will wait at the communion rail. To the right, some male relatives of the couple, some catholic action men, and also some older school boys; to the left some women and older girls. How shall they know these prayers? Some clearly cyclostiled copies can be distributed to them, afterwards again gathered by the catechist, when they have finished and returned to their places.

4) One more suggestion, though concerned with the Mass that follows, is to make use of such an occasion to remind all again of our offering, by allowing the new husband and wife to place their own bread (hosts) on the paten at the offertory.

N.B. Often a crown is worn by the bride (a people's rite). But this crown could be carried by a bridesmaid, who would put it solemnly on the bride, only after they have been wedded, whilst the priest goes to dress for Mass. This function would in this case imply a recognition by the people that the great step has been accomplished, and the bridesmaid, in some way representing the people is given a community share in the function. To carry flowers is also a common custom. Again these could be carried by a bridesmaid, who would present them to the bride after she has been crowned; then both husband and wife would go and offer these flowers to Mary the first Mother of a holy home. This is a custom, a people's custom, in other countries, but which has not yet penetrated here. It is so meaningful and so easy to understand that, if told about it, our people would easily and spontaneously conform.

These last two suggestions therefore only refer to people's customs or adaptation of the same.

Conclusion.

The marriage, precisely as a sacrament, can thus be given a central place within the living community, so that they cannot escape learning more about it, valuing it more highly and also protecting it. It means for us the efficient fulfilment of one of the main tasks of present-day missionary work, viz. the formation of Christian communities. As a matter of fact "active liturgical participation constitutes the necessary basis of active participation of the laity in the apostolate and the social action of the Church" (4).

C. VAN BERKEL

(4) Bishop Blomjous in "Mission and Liturgy", A.E.R. Oct. '59, p. 241.

The Situation of the Church in the Congo

News in Africa soon gets old. All the same the following report deserves our full attention, as it relates problems which some way or other the Church has to face everywhere in changing Africa. The truly priestly approach makes it a precious document.

ED.

WHAT has become of the Church or what is She doing in the midst of the present up-heavals in the ex-Belgian Congo?

As would be expected She has not been able to come unscathed through these troubles that is but the nature of things. Brusquely all Her activity slows down and everybody asks: "Where do we go from here; what do we do now?" We must reflect on the occurences and while daily breasting new waves, find out what new duties they call for, or even impose on us, in the name of Our Lord. For the Church in the Congo the message is clear and precise: the Africanization of the Church must become a reality, resolutely and rapidly carried out. In Africa the Church of Christ can neither live nor become really Catholic unless it first becomes truly African.

Shaken by the events the Church ponders their meaning and Her own answer: Her action in the near future can have but one aim - to become Congolese for the Congo.

The Time of Trial.

In the space of a few weeks the Congolese revolution has swept away the colonial system, and social structures where the European element predominated are no more. All that was in any way linked with the old regime has been at least badly shaken. Among these is the Church which, in a particular way, had accepted many ties with the Colonial Administration. It was a delicate situation which, however, we must not judge too trenchantly.

The Church all over the world, and under whatever political regime, always tries to find a *modus vivendi* with the established powers. Not having the management of earthly affairs She does not interfere in political change-overs, but once these change-overs become a *fait accompli* She endeavours to carry on the same collaboration with the new authorities. In their important pastoral letter of 15th August, 1959, the Bishops of the Congo wrote: "And if up till now we have known a period of peaceful cooperation between Church and State... it

is only to be hoped that the same good relations be maintained with future governments".

However the nature of the relations between the Church and the Colonial power made it quite clear that it was the wish of the State to carry on its role of tutor for a long time to come. Belgian colonial policy had never given thought to the possibility of the Congo quickly attaining to independence, but rather foresaw the slow, paternally guided, progress of the population as a whole. It took the events of January, 1959, to upset completely these ideas and to break up the unanimous opinion that had existed in Belgium on this subject. The Church, according to Her usual attitude in such cases, respected the political tendency of the State and reflected this principle in her institutions set up in agreement with the State. This was particularly true of education which the State had left mainly in the hands of the Church. The system followed presupposed a stable society which would advance slowly from a very wide foundation of primary schools up to higher institutions of learning. These latter would be forthcoming only when the time was judged suitable and through a slow process of evolution without bustle or hurry. Events have shown, however, that such a plan for the emancipation of colonial people was but a dream! Besides, as from 1948 the Church had already begun to break away from this fixed frame-work in both secondary and higher education. So it is that the splendid Lovanium University of Leopoldville, founded in 1954, owes its existence to missionary initiative.

We cannot blame the Church in the Congo for such collaboration with the State when the same thing, perhaps even to a higher degree, is found quite normal in other countries. Unfortunately, however in the Congo colonial situation the Church found itself tied to a very unrealistic idea imposed by the public authorities. She found Herself associated with them in a paternal attitude or bearing that was much resented by the Africans as being an injustice and as being a brake on them. In its own sphere, however, the Church did not share in these colonial ideas. The sound training of an African clergy and its participation even in the highest Ecclesiastical posts shows forth the real wish of the Church. Already in 1956 at the time of the first political claims by the Congolese, the Bishops confirmed the right of all the inhabitants of the country to share in the carrying out of all public affairs. They recognised the right of the Congolese people to emancipation provided it was brought about in charity and with respect of mutual rights.

But the lay institutions set up by the Church in conjuction with the State had, of necessity, to follow the regulations laid down by the Colonial authority and bore the stamp of its policy. With the collapse of the colonial system these church institutions are also, very naturally, severely shaken, and, as

if suffering from a short circuit, are incapable of carrying on in accordance with the plan on which they had been organized, but need an immediate overhaul and renewal.

Because of its loyal co-operation with the former authorities the Church has been, and still is, suspected of "Colonialism". In the riots at Leopoldville in January, 1959, everything European, and especially the Missions and missionaries, came in for attack. Often priests are accused of "spying". "Surely", it is said "they pass on to their fellow whites all that they have learned from the blacks that they have drawn into their confidence". When in July-August 1960, the leaders spread the rumour that Belgian paratroopers were in hiding in church buildings and in convents, it was easily swallowed by the mass. "The priests are also Belgians. Have they not got the same interests?", and they ask further in spite of all indications to the contrary, "have they not got the same attitude?".

In certain areas hostility, towards missionaries broke out into acts of violence, especially during the mutiny of the "Force Publique". In the Equator Province (Boende, Djolu), several stations of the Eastern Province and at Lake Leopold II (Inongo) the soldiers committed serious abuses against religious both men and women. At Kasai the missions and local clergy in many places have suffered from the counter-shocks of bloody tribal battles which took place in that region. Because of a similar civil war many missions are at present being attacked and laid waste in north Katanga.

At times the situation for the Church was made worse, or even active hostility aroused, by the action of antagonistic sects. Such, for example, is the case for the Kitawala in North Katanga, the Kibanguism in the Lower Congo or the various prophetic movements in the region of Kwilu.

Finally in numerous Congolese circles anticlerical leaders have a marked influence. A certain number of these politicians have obviously been tainted with Marxism and it is because of the influence of their new faith that they are opposed to Catholicism. However, their anticlericalism is not exactly that political brand that European "councillors" try to bring into the Congo, but rather an anti-paternalism, and, for many, a revolt against their former teachers, for numerous Congolese look on the priests in the light of "school masters" who made them submit to discipline without ever leading them far enough along the road of education and progress. Since education was almost entirely in the hands of the missions the blame for all the school system, even the bad buildings in underdeveloped areas, was laid at the door of the priests. It is mainly among the cultured classes that one finds this anti-paternalist attitude towards the Church, and that must be borne in mind when we come to look into

the reaction of Catholics towards the Church and the attacks She has been undergoing.

In the country as a whole there have been only very few direct attacks against the Church, but even then the numerous Catholic population reacted only slowly and very feebly. Perhaps, apart from a latent anti-paternalism, they were too aware of the danger, or, worse still, felt that when the Church was in question they were not concerned. Only a few well known persons among the politicians, civil servants, journalists and Trade Unionists took the trouble to try and bring out the truth concerning the Church. Their words, both spoken and written, as well as their practical behaviour, their confidence and respect for the Church were of great help since a sincere conviction usually unmasks very quickly all false or interested manoeuvres and draws the following of the masses. These laymen who are expressing their faith in vigorous, temporal action constitute the hope of the Church which they carry forward with them into the new Congo.

These men bear testimony that confirms that of the missionaries, men and women, who all remained at their posts throughout the height of the troubles, except in a few places where orders had been given for the temporary evacuation of all Europeans. By doing this they showed that it was their intention to remain one with the people and this country which they had chosen to be theirs. On the pre-arranged date the Missions opened their primary and secondary schools as usual, and the whole school network is working away as ever with the exception of a few disturbed areas, and even in these the Fathers are trying to get things under way with the means on hand. The population, which much appreciates its schools, is grateful for this effort and at times expresses its gratitude to the missionaries for not having abandoned them in spite of all. The same thing applies to hospitals and dispensaries, abandoned by European medical staff, but where the Sisters still carry on with the same daily devotion to duty no matter what may be the ups and downs of politics. Finally in all the mission stations and parishes, even the hardest hit, the priests still try to carry on with the foremost of all their duties, that of evangelisation. During the month of October a statue of Our Lady went from mission to mission, from parish to parish and through many dioceses bringing with it a call to all Catholics to pray together for their country in its time of trial. It was on this occasion that Bishop Malula, Auxiliary of Leopoldville, appealed to his Christians in these words: "For the past two years there has been nothing but politics spoken about among us. It is time to wake up and think once more of God who alone can give us peace and happiness".

The Catholic Church in the Congo has been shaken, and, as is normal in the circumstances, suffers from the up-heavals that have affected

the country. Put to the test She is holding out, but is also taking the opportunity to check the merits of her trend and activities. The Church of the Congo is now sounding its conscience.

The Time of Reflection.

The Church in Africa is in itself a sign of contradiction. Professing to be Catholic and Universal in as much as She is the Body of the one Christ and Lord, She arrived in Africa dressed up as something Western. This, in the circumstances, was necessary in order to convey Her message in some human mode of expression. But because of this the African, in order to keep in tune with the Church, was obliged to think like westerners. He must take on himself their rites, their songs and music, their language and their way of thinking to such a degree that there is almost a double personality formed in him; — his Christian life on the one hand and his ordinary day to day life among his fellow Africans on the other. More and more cultured Congolese Catholics resent and suffer from this kind of thing. When, at any of the Congresses which are becoming so common on the African continent, they are confronted with clear-cut, exclusive assertions of pan-Africanism they remain puzzled and hesitant; and when the Church is blamed for having estranged the African personality they feel that the answer is not so simple and can only be really given on that day when, as Catholics, they will be able to show their brothers the success and radiance of a truly African personality.

So it is that the very first question that confronts the Church in the Congo is that very same one of adaptation. Not just opportunism, but a deep fidelity to the Incarnation of Christ. Such adaptation can never be fully realised except through the efforts of the Africans themselves, for it depends on them and their personal Christian conviction. They have to be awakened to and trained in this essential duty. The adaptation will not begin with the masses, but should be initiated through a chosen few who, given the right spirit will gradually spread it.

Christianity in the Congo has largely developed in numbers, and impressive figures show that in a population of 14 millions there is a total of six million Catholics. But how many of these are only Catholic in name having never really and whole-heartedly accepted Catholicism? Lost in the crowds of towns and big centres many Catholics have given up the practice of their religion. Among the baptised of both Leopoldville and Elizabethville there are now no more than 12% or 15% who practise. In the country places the faith seems to be something more "sociological" — tied up with such or such a social balance. Should anything intervene to upset this balance — a political or economic upset, a squall of public opinion such as might accompany a political or prophetic movement — and at once the faith is dragged into question.

The various Catholic Action movements among the youth, but more especially among adults, do not take on and remain more or less on the fringe of life. All initiative seems to come almost exclusively from the European priests so that no change in the state of things can be possible until the Africans, especially the laity, really take in hand their own apostolic movements and organizations. Thanks to its cooperation with the State the Church has been able to set up a splendid net-work of schools, hospitals and social services which, powered by the devotion to duty of the missionaries have been of immense service to the Congolese people and have helped to make their existence more human. But to maintain these institutions the Church has had to use up more of its strength than it could afford. Hundreds of priests have had to be drawn into administration, and hundreds of religious, weighed down under their heavy burden of duty, cannot accomplish the real apostolic work that might otherwise be desired. Competent and fervent lay people could very well replace the missionaries in these duties of a more temporal nature, but they have never been found in sufficient numbers. In the immediate future, in order to safeguard the succes of its spiritual mission, the Church must give all its care to the training of such lay people, and for this it is not only a professional or administrative aptitude or ability that counts but above all the spirit and the interior and personal conviction of belonging to Christ and to His Body the Church.

The solid backbone of laymen is particularly missed just now at the moment of a Communist threat. In a region where, according to statistics, one of the finest groups of Christians in the world was in process of developing, one would think that they would be sufficiently armed against it. But lo and behold all of a sudden the Congolese Church finds itself in the thick of the battle trying to defend positions that are too spread out and not sufficiently sound in depth. Communism has thrown down its challenge and the Church cannot just sit back in a defensive attitude, but, to show the truth of Her cause, She must lead on to real spiritual progress. It means living in a more sincere, personal attachment with Christ when face to face with the fantastic negation of Marxism. It means, when faced with the deep — rooted will for an efficacious management of the things of the worlds, that Catholic laymen must enlist in temporal activities with more vigour and disinterestedness and become leaders in the service of their fellows. An Upper Volta student, when writing of his discussions with communists, showed that he understood these requirements when he said: "I told them: Don't think that we fight Communism because we don't understand it; we fight it because we know there is something better: our Faith".

The chief pre-occupations of the Church in the Congo must be a deep-rooted adaptation to the Afri-

can mind and the training of a militant African laity. Considering the first steps which have already been taken in this direction there can be no doubt that the Church, after the shakings-up and the salutary reflections of the past two years, really intends to follow this line of action.

The Time of Action.

The Ecclesiastical Hierarchy was established in the Congo on 28th November, 1959. Of the four actual Congolese Bishops three were appointed during 1959-60. In several Dioceses local clergy have been appointed Superiors of Missions, and in the Kisantu area all the missions are run by Congolese priests. In the Kikwit Diocese 12 mission stations on a total of 20 are under the charge of Congolese superiors. Several junior seminaries, especially in Leopoldville Province, are under the direction of African priests. Everywhere others are being prepared to take over posts of responsibility. On 14th October, 1960, Father Martin Ekwa, S.J., was appointed by the permanent committee of Congo Bishops to the post of President of the Board of Catholic Instruction in the place of Canon Moerman. More and more European priests are standing down to make place for African priests under whom, in a spirit of abnegation, they continue really fruitful work. We know of examples such as a Seminary Director giving up his place and becoming a simple class-teacher, or a superior of a mission going back to teach in a primary school or taking over the care of out-stations as if he were a young missionary just beginning. The brotherly attitude of both black and white priests bears greater testimony now than ever before so that people are beginning to say: "So it was true, after all!".

It is easy to understand the necessity, in time of trial, of a Catholic unity that excludes all bounds or limits. The Church of the Congo must be given its normal appearance of a fully constituted Church. It was understandable that at the beginning of its evangelization it should be divided up into different fields of apostolate among the various religious congregations. But now the time has come to do away with all exclusivism and to submit to a division of the work in the usual manner of the universal Church. Now, especially in towns and big centres which are the hub of evolution for the whole country, efforts are being made to distribute the work to be done among whatever missionary personnel may be the most suited to the task and without any other consideration than the growth of the Church.

Gradually the African laity is also taking over its share of the task. Under pressure of the disturbances in which they had been mixed certain Catholic personalities have really shown themselves in action. After some preliminary hesitations politicians have energetically dedicated themselves to the defending of rights and freedom and the real common good, forgetting all about personal or racial interests. The activities of really

convinced journalists demonstrate the tremendous influence which the Press can have in the cause of truth.

Since September the whole network of Catholic schools has been under the management of Congolese and in this way very many priests have been freed for work that is more directly apostolic.

In Trade Unions and Credit Unions of a Christian character all Europeans have handed over to African laymen who are already showing a very promising dynamism.

A much more difficult problem is that of trying to put life into the adult Catholic Action movements. It must be remembered that Africans who are now adults had, in their youth, very little chance of practising any Catholic Action, and they naturally feel rather uneasy when, later in life, they are suddenly thrown into an apostolic atmosphere. But they have brought in with them one particular pre-occupation - that of the family. Perhaps they see in it, however vaguely, the touch-stone of a real christianization, and, in a way, the prolongation of their own mentality. So it is that the Christian Family Movement expresses a real wish of the African laity. Father Tempels has had great success in encouraging these sentiments among Congolese Christians at Kolwezi. Although leaving the lay-folk fully responsible for their movement he keeps the family groups lively and seeks out the religious foundation for their esteem of family life and fecundity.

Among the youth the Y.C.W. has contributed much to the apostolate in latter years. Former Y.C.W. members, who had received in the movement a sound, personal training, are now to be found in other Catholic organizations, in Trade Unions and in politics. The same thing will now have to be done for young students whose numbers are going to increase considerably in the next few years. We can realise the importance of this when we consider the interest the Communists take in them. Unfortunately abroad, in our own Western countries, all too many students fall into the hands of the Communists.

If the Church in Africa quickly becomes a Church of Africans free and responsible for their union with Our Lord, then it is above all at that Catholic gathering, the Mass, with its liturgical ceremonies, that the real union of the African soul with the Church of Christ will be made manifest. Our Faith teaches us that this particular Catholic gathering takes place around Our Lord really present at the moment of the Eucharistic prayer. What a repercussion this community celebration should have in a country where every conviction and every emotion is expressed and blossoms out in social life! In this domain practically everything still remains to be done, and that must be the work of the African Clergy. We get an insight into what it could be when some African priest directs a community Mass, or introduces a paraliturgical function like the Lamentations on Good Friday. One can detect in the gathering a com-

munion of feelings that could not be imagined in our Western countries. When the statue of Our Lady went through Leopoldville during the month of October a large number of Catholics kept watch at the church and spent the night singing and praying as is done in the family circle according to custom on certain occasions. When the statue reached the end of its trip at Kisantu on 16th October, a vast throng formed up in a triumphal procession to honour Our Lady. The crowd spontaneously showed their faith and enthusiasm by paying the customary marks of homage and respect to Our Lady. The Catholic heart of the African was brought out in emblems of honour and tribal songs and dances.

In Africa, more than anywhere perhaps, humanity is pushing ahead. Here the Church, which is the prolongation of the Incarnation of Christ, keeps time with man who is "stepping up the pace". Not being above the Master, She suffers setbacks and trials, but breasting them with confidence and even drawing good from Her trials She hurries on towards Her goal: to become more and more the Presence of Christ in Africa and in the hearts of the Africans.

ROBERT ROELANDT.

FOR SOME PEOPLE, Protestantism is still a protesting religion. If the Catholic Church were to disappear tomorrow, they would face a religious void. For them, religion is a negative rather than a positive force; it offers something to be against rather than something to be for.

We Catholics should beware of jumping to the conclusion that all or most Protestants are bigots. We feel that it is safe to say that the vast majority are not and that they are ashamed of their lunatic fringe.

We should act with calmness when provoked by bigotry. Angry denunciations do no good. It is completely useless even to argue with bigots. They are not seeking answers to their questions; in fact, their questions are only accusations framed in question form.

Fair-minded Protestants can and will find answers to their questions, especially if they get a little help from Catholic friends, neighbours, and business associates. The difficulty here is, of course, that too many Catholics don't know the answers themselves, and those who do often hide their light under a bushel. There has been too little communication, or dialogue as it is called today, between Protestants and Catholics, and the fault is usually on the Catholic side. We suffer from a complacency in the possession of the truth and have no thought of defending or sharing it.

FR. GORMAN, C.P.,

The Forthcoming Ecumenical Council

THE FIRST VATICAN COUNCIL, 1869-70, was unduly interrupted after eight months' deliberation by political disturbances in Italy and the imminence of the Franco-Prussian war. The Fathers of the council had to disperse unceremoniously and run back to their dioceses with their lives. That brings before us the fact that, though ecumenical councils are always landmarks in the history of the Church, they are not the normal means for the government of the Church. To draw practically all the leaders of the Church from their work and require them to travel long distances at the risk of their lives and muster them in one place for months together cannot but be an extraordinary measure to meet an extraordinary situation.

Crisis in the World.

The first question, then, that we must ask is, What is the occasion of this II Vatican council? In his address to the members and consultors of the preparatory commissions given in St. Peter's basilica on Nov. 14th. 1960, the Holy Father gave some — not all — of the aims of the council. He said the council was aimed at effecting a transformation in the Church through which it would be better able to counter the growing materialism and atheism of the modern world and meet the challenge of the 20th. century. The point is to restore the Church to its former youth. "The Church is not an archaeological museum", he said. "She is like the ancient village well which gives water to the present generations as it did to those of the past."

Admittedly, there is today no great crisis within the Church itself, but there is a tremendous crisis in the world. The world is becoming unified; technological culture is spreading rapidly and with it a new paganism and the dwindling of spiritual perception. The council aims, therefore, at reviving and rejuvenating the Church from top to bottom, giving it a new look in view of modern conditions.

The council will not in the first place be doctrinal, it has been said. Whereas it was the task of the council of Trent to define dogma, set up boundaries and tighten up Catholic organisation against the disintegrating forces of Protestantism, it will be the work of this council to loosen the regime of the Church, knock down unnecessary barriers and make the Church more

universal and more open to the world.

Quite noticeably, the Holy Father in his speech did not mention the question of the unity of the Christian Churches but there is no doubt that this is among the foremost ends of the council. The day before, the Holy Father had opened the preparation for the council with a solemn pontifical Mass in the Byzantine-Slavonic rite in which he participated actively.

In his sermon, the Holy Father said that the ceremony just performed was a symbol of Christian unity. The forthcoming council will be a council for unity. The last time East and West met was in the council of Florence, 1439. (The Orthodox Churches had rejected the invitation to attend the first Vatican council). Now the ecumenical movement is well under way and there is a lot of goodwill and significant initiatives have been taken even outside the Catholic Church towards unity.

First Phase of the Preparations.

Working on the principle that grace does not replace nature but builds on it, the Pope is leaving no stone unturned to make sure that everything humanly possible is done to ensure the success of the council. Preparing for a general council is no easy matter. The first Vatican council, 1869, was five years in preparation; seven commissions were set up, 1,050 bishops were invited and 774 attended. The second Vatican council will be the biggest and most universal assembly ever gathered in the Church. Upwards of 2,816 bishops will perhaps be invited, of whom 186 will be from Africa. The Holy Father is giving his whole time to it and although he has indicated 1962 as the year of the council, he will be ready to postpone it till everything is ready.

The first phase of the preparation is now over. Questionaires were sent to 2,700 persons–bishops, heads of religious orders, rectors of seminaries and universities—and 2,160 replies were received. Those precious documents were gone through, synthesised and classified under headings. It was obviously a long and complex process. That will form the starting point for the second phase of the preparation which has now been inaugurated by the Holy Father, as we have said, with solemn rites.

The Second Phase.

A huge body of ecclesiastics nominated by the Holy Father are now busily engaged with the immediate preparations for the council. They comprise altogether 728 persons (48 cardinals, 215 archbishops, bishops and patriarchs, 218 prelates and priests, 239 religious and 8 laymen) selected from all parts of the world. There are 18 Oriental bishops in the commissions and Africa is represented by 6 bishops and 4 consultors.

In view of the high scientific and theological precision required in the material to be presented to

the Fathers of the Council, the men entrusted with its preparation have been chosen for their preminence in theology and canon law and their experince concerning the particular matter with which they are to deal. From the positions of the Cardinals presiding over the commissions, a loose dependence can be observed between the commissions and the various Congregations of the Vatican.

The Commissions and Secretariats.

There are altogether 10 commissions and 2 secretariats. Over and above them all, there is the Central Commission presided over by the Holy Father himself. Each commission is responsible for a particular subject and they present their work to the Central Commission whose role it is to scrutinise their conclusions, coordinate them and finally formulate the documents to be presented to the Council. Let us run through the commissions briefly and schematically:

1. The theological commission: its president is Cardinal Ottaviani.
2. The commission for bishops and dioceses: Cardinal Marella.
3. The commission for the discipline of clergy and faithful: Card. Cicognani.
4. The commission for religious: Card. Valeri.
5. The commission for the discipline of the Sacraments: Card. Masella.
6. The commission for Studies and Seminaries: Card. Pizzardo.

(There is a layman in this commission, namely, Professor Vito, Rector of a Catholic University in Milan).

7. The commission for the Missions: this commission is interested in the intensification of missionary activity and the formation of the native clergy. Cardinal Agagianian is the president and Archbishop David Matthew, well-known one-time Apostolic Delegate in Africa, is the Secretary.

8. The commission for the Oriental Churches: To treat the difficult question of unity with the Eastern churches separated since 1054. President, Cardinal Ciriaci. Its Secretary, Mgr. Willebrands, is an ecumenist of world repute.

9. The commission for the Lay Apostolate: An altogether new organism, Card. Cento.

10. The commission for the Liturgy: Card. Cicognani.

Of the Secretariats, the first, which has to do with modern method of publicity, is a novelty. It has just been raised to the status of a pontifical commission, an official organ of the Church. It is to deal with the moral problems for the Christian life involved in the modern use of the press, radio, and other means for creating public opinion. The president is Mgr. O'Connor.

The next is the Secretariat for the Reunion of Separated Bre-

thren, also new, under Cardinal Bea. Its function is to help non-Catholics follow the proceedings of the Council and to deal with the teachings and policies of the protestant churches and promote the cause of unity. Even after the Council is over, this Secretariat will continue to function as a permanent institution.

The Central Commission comprises 35 Cardinals, 5 Patriarchs, 33 Bishops and 4 Superiors of Religious Orders. Its secretary is Mgr. Felici, a member of the Sacred Rota.

Particular Remarks.

Without doubt, the subjects that will attract most attention in the Catholic world will be the Oriental Churches, the Lay Apostolate and the Liturgy. Evidently, return to unity is not the work of a generation. Let us not be too optimistic. There are many obstacles in the way towards unity and these include not only divergent dogmas but also psychological facts like pride, rivalry, prejudices, immemorial customs and attachments, national, racial and cultural values and so forth. But at least we can and must make a start and prepare the way.

Many churchmen today hope great things from the Lay Apostolate. It is expected that the Council will define clearly the position and active role of the laity in the Church especially with regards to Social Action, Education, Catholic Action.

The Council will also revise the liturgical life of the Church. Here, above all, the words of Pope John cited earlier apply with special relevance: "The Church is not an archeological museum!" We cannot afford to allow the precious gems of our liturgy to be wasted through an obstinate clinging to liturgical procties which have no meaning for 20th. century Christians. Things like the priest saying mass with his back to the people, and the reading of the Epistle and Gospel in Latin, and many other points too call for serious reconsideration. We hope also that the Divine Office will come out of the General Council permanently restored and set in order.

Lastly, Francis Cardinal Koenig of Vienna has suggested — and he is widely supported in this matter —, that the Council should press for decentralisation in Church administration as opposed to the highly centralised system we have at present. Speaking to Catholic journalists, Jan. 30, the Austrian Cardinal argued that the famous social principle of subsidiary function should apply to the Church as well, in virtue of which the Pope would not take over functions that individual bishops are able to perform and the clergy should not try to do what the laity could do just as well. Many bishops in Europe feel that it will pay to strengthen the powers of national hierarchies especially in pastoral and liturgical matters, without prejudice to the authority of the Holy See.

Our Part in the Council.

The 21st Ecumenical Council of the Church will, no less than all the previous ones, depend for its success on the cooperation of all. The role of the Catholic press in preparing a favourable public opinion and reconciling minds and hearts cannot be overemphasised. Other Councils for unity (Lyons, 1274; Florence, 1439) failed precisely because of this: public opinion was not prepared; in fact, anti-union campaigns followed. Everywhere organs of public information should be utilised to create an ecumenical climate.

Above all, we must strive to promote cordial relations with our non-Catholic brethren. This is the time to break down all unnecessary barriers between the Churches. We can love each other even before we arrive at unity of faith. Let us always speak the truth but with a language, tone and presentation psychologically suited to the end in view.

We must begin now to modify and enlarge our idea of Catholic unity. There is, in fact, plenty of room for diversity in the Church once we are within the limits of faith and obedience to the central authority: "One Lord, one Faith, one Baptism". Protestants must be made to know that to become Catholic, does not necessarily mean to close their Bibles, flood their churches with statues and sing Latin songs. The only thing essential is to have true faith, hope and charity: in short, to live the life of grace irrespective of the particular types of spirituality and devotions this life expresses itself in. Uniformity is no mark of the Church but diversity in a unity is. We Catholics must realise that unity will involve sacrifices and a change of attitude on our part quite as much as on the part of our separated brethren.

Finally, there is one thing the Holy Father never tires of repeating, namely, that the success of the Council will depend a whole lot on the prayers of the faithful and the effort for personal sanctification of every bishop, priest and christian. Everytime he gets the chance, the Pope asks for prayers. Convinced that only the Holy Spirit can turn men's hearts and enlighten their minds to the truths of salvation, let us pray for the unity. of Christendom. What an army we would make, what a force for good if all Christians were one! The prayers we say at Mass from the Our Father till the second Communion prayer are all prayers for peace and unity. With our eyes fixed on the Sacrament of Christian Unity, let us pray with explicit reference to the 2nd. Vatican Council: "Look not upon my sins but upon the faith of Thy Church and graciously grant her peace and unity according to Thy Will."

BEDE E. ONUOHA.

After 75 Years...

"The beatification of the martyrs of Uganda is especially timely. No one, whether old or young, can claim that for him there is no need to practise the two virtues in which the martyrs of Uganda excelled. Neither can anyone bring forward the excuse of refined education: the martyrs of Uganda belonged for the greater part to the nobility of their country. Nor is human prudence, cautioning us not to imperil our future, a valid plea not to walk in their footsteps: we see the martyrs of Uganda bravely defying the mightiest in the land, even the king himself, where they were summoned to confess their Faith. The Christians of our own day have an even more cogent reason for confessing their faith in Christ. The martyrs of Uganda had never lived in Catholic homes and surroundings. We have those advantages..... I wanted to give them to the Christian world as examples of true strength of faith, such as the world is so much in need of. Most Christians may not have to face fire or sword, but they have to endure the insults and the mockery of the wicked and the impious. The Christians of our own time may perhaps be satisfied to practise religion in private and ignore it in public. The martyrs of Uganda showed a different spirit. May their example be of service to our children."

If we consider carefully the circumstances under which we are living now, we can say, without exaggeration, that these words of Pope Benedict XV sound more appropriate today than forty one years ago when he said them on the occasion of the Uganda Martyrs' beatification. That they died for their faith, causes little surprise. But the fact that they died for it within eight years of the first preaching of the faith in Uganda, seems to us a miracle of God's grace. Paying tribute to them, the Pope said that their beatification was timely on account of the modern and anti-christian horror of suffering, with pleasure-seeking, unbridled lust, and the neglect of things eternal as its consequences. In the 1920s our people had very little contact, if any, with materialistic ideologies. Now that they have come into contact with some cultures diluted by materialism, the danger is more alarming than in 1920 when the Pope made the warning. There are also dangers from without. How often one hears our religion being ridiculed in conversation and the press! This is the time for our people to raise their eyes to those heroes whom insults and the mockery of the wicked did not hinder from aspiring to the imperishable values.

A few years ago plans were being

made to start the canonical process of canonizing Blessed Charles Lwanga, the great leader of the Uganda Martyrs, and Patron of Catholic Action all over Africa. Thanks to the Holy See, it is now certain that the whole group will be canonized together. A special prayer for obtaining miracles through their intercession was approved by The S. Congregation of Rites on the 11th October, 1960. This has given much encouragement. We may well believe that their canonization will crown the Oecumenical Council. May we live to see that great day!

Unlike beatification, which is provisional, canonization is a definite and final declaration, involving the "ex-cathedra" authority of the Pope, with an explicit "definimus". It, therefore, binds the Universal Church. The whole formula is worth quoting. *Ad honorem Sanctæ et Individuæ Trinitatis et ad exaltationem Fidei Catholicæ et Christianæ Religionis augmentum, auctoritate Domini Nostri Jesu Christi, Beatorum Apostolorum Petri et Pauli ac Nostra, matura deliberatione præhabita, et Divina Ope sæpius implorata, ac de Venerabilium Fratrum Nostrorum Sanctæ Romanæ Ecclesiæ Cardinalium Patriarcharum, Archiepiscoporum, et Episcoporum in Urbe existentium consilio Beatos N.N. Sanctos esse decernimus, et definimus ac Sanctorum Catalogo adscribimus, statuentes ab Ecclesia Universali illorum memoria quolibet anno die eorum natali, nempe Beati N. die.....etc... inter Sanctos pia devotione recoli debere. In nomine Patris et Filii et Spiritus Sancti. Amen.* "In honour of the Holy and Indivisible Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our own; after mature deliberation, ever imploring the Divine assistance, by the advice of our Venerable Brethren the Cardinals of the Holy Roman Church, the Patriarchs, Archbishops and Bishops present in the Eternal City, We decree and define as Saints, and We inscribe in the Catalogue of Saints N. N.....ordaining that their memory be celebrated with devotion every year in the Universal Church".

The process of canonization requires a thorough scrutiny and verification of two more miracles wrought through the intercession of the Blessed since he was beatified. This requirement was laid down in the legislation of Pope Urban VIII, in 1634, concerning beatification and canonization. The first exception to it was when St. John Fisher and St. Thomas More were canonized in 1935 with a dispensation from the proof of the two miracles. Should two miracles wrought through the intercession of the Blessed Uganda Martyrs not take place soon, it is possible that the Holy Father will again give a dispensation.

Besides the enormous expenses of canonization, a great task still lies ahead. Saints are canonized for a special purpose, namely to give

honour and thanks to God, who is the source of all holiness. Secondly the Church wants to put them before us as examples to imitate under the guidance of the Holy Ghost. In order to make examples attractive, one must stress their values. The value of the example given to us by the Blessed Uganda Martyrs lies mainly in the two ideals for which they did not hesitate to shed their blood, i.e. faith and chastity. On the occasion of their beatification the Holy Father was precise in his speech when he said: "No one, whether old or young, can claim that for him there is no need to practise the two virtues in which the martyrs of Uganda excelled." Yes, our people need faith — that faith which consists in the practice of virtue and good works: *Fides sine operibus, mortua est.* — faith that will hinder them from ignoring their religion in public. The example of the Blessed Uganda Martyrs should be a constant reminder that the spiritual values ought to prevail over the desire of the flesh. Were the conditions under which they preserved their faith and virtue more favourable than those of our time? Certainly not. The pagan atmosphere that surrounded them was full of temptations of every kind. "The martyrs of Uganda had never lived in Catholic homes and surroundings. We have those advantages". But they fought bravely, and martyrdom was their reward.

Finally devotion to our Martyrs should be encouraged as much as possible. It is a shame that people in other countries should be more devoted to them than we who tread the same paths and roads as they did, and who, in some way or other, may be related to them. It is a principle of good teaching that examples should not be far-fetched. A local example is far better than a remote one. Whenever we preachers indulge in giving remote examples to the exclusion of those of our own Martyrs, we fall short of this principle. — May their example, as Pope Benedict XV said, be of service to our people.

CAESAR BUWULE.

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Church Textiles in Africa

THE USE OF AFRICAN craftsmanship for church purposes is sometimes suspected of being an archaicism parallel to that of the Gothic and Classic revivals in Europe. This accusation would be justified if it were a question of reviving moribund or obsolete crafts, but not when it is a question of employing a living craft. It is clear that the Church is prepared to use any living art, whether of traditional craftsmanship or of the sophisticated modern artist.

In this article I wish to discuss some of the living textile arts of the West Coast which can be used in the production of church textiles. Attendance at any important public function in Nigeria can give an idea of successful modern uses of these old crafts. At such a function we may see traditional garments using textiles woven on the narrow men's loom from a warp of foreign cotton and a weft of brown native cotton. We will see rich handwoven brocades of artificial silk, and cloths woven from wild African silk. We will see ancient embroidery motifs worked by hand or on a modern machine. We will see slippers and caps heavily embroidered with gilt thread. The "Obas" will have crowns and slippers of brilliant beadwork, this being a craft reserved for the use of chiefs.

The survival of textile crafts

A report of the International Bank, estimated in 1953 that the output of cloth from hand looms in Nigeria might be as high as 30 million to 40 million square yards annually. In such towns as Iseyin and Ilorin thousands of men are engaged in the production of narrow strips of patterned cloth on primitive looms. There are few educated men who do not have at least one set of clothes made of this material, though it is more expensive than most foreign cloth. In Abeokuta it is estimated that the firms sell calico in value over £300,000 annually for the home production of indigo patterned cloth. In the cities we find many work-shops to which the customer may bring his gown to be embroidered, by hand or by machine, with traditional patterns.

Whatever the long term fate of these crafts, there is no doubt of their present vitality, and their power to adapt themselves to new materials, new techniques and new demands.

Weaving

It may be of advantage to go into a certain amount of detail, in discussing some of these crafts, for those who may have a special interest in them. Development of weaving for church uses can only

K. Carroll, S.M.A.

successfully take place in a centre where there can be someone in control with an experience of weaving technique and design. In such a centre it will be possible to produce a wide variety of church fabrics with firm roots in African tradition (1). Hand looms are particularly suited for this type of work. However, it should be realised that vestments and other cloths made in this way will be considerably more expensive than the usual cheap mission vestment and will be comparable in price to good quality vestments from Europe.

Weaving technique

An important technical division of weaving in Africa south of the Sahara can be made: (1) weaving by men on the narrow loom; 2) weaving by women on the broad vertical loom.

On the men's loom only narrow strips can be woven, but the length is more or less unlimited. On the women's loom the cloth may be up to 24 inches in width, but the length is limited in practice to about ten feet, and is usually much shorter.

The men's loom is specially suited for weaving richly patterned bands of cloth, which can be used as ophreys (Plate 2). A carpentered version of the men's loom can be designed. Men weavers can easily understand the technique of the broad loom on which they can weave wider cloth for vestments. A small version of the narrow loom can be made for school children, and on this they can learn practically every African pattern technique (Plate 4).

The women's loom has the advantage of taking up little space. It is particularly useful in a weaving centre for short runs of a special cloth, and for experimental lengths of fabric. Many rich patterns can be woven on this loom. Disadvantages are, that the cloth is dense in texture due to the absence of a reed, and that, for the same reason, the warp threads lie unevenly, so that the patterns are unequal in width. However, an upright loom with reed, and warp and cloth beams, can be designed by anyone familiar with loom construction. (Plate 1). This upright loom can even be kept in the home, and when the warp has been wound on to the beam in the weaving centre, it can be carried home and set out on the loom. In this case the woman should be provided with a length of canvas cloth to hang over the loom when it is not in use.

Techniques of pattern production

Cloth of any degree of richness can be woven on these simple looms. The following are the main techniques; 1. *Striped or banded patterns* produced in the warp or weft —these are not very useful for church fabrics. 2. *Heddle patterns,* produced by manipulating the warp threads with groups of heddles. This method can produce over-all

(1) I would like to call attention to Margaret Trowell's recent book, "African design", Faber & Faber Ltd., London, 1960. Price 50s.

patterns rapidly. 3. *Brocade patterns,* in which the pattern is set by hand into the basic fabric (the web) as the weaver proceeds. This can produce a pattern on the face alone, as in Yoruba brocade, or on both front and back, as in the Ghana "Kente" cloth. The Ashanti "Kente" cloths are the most strikingly luxurious cloths produced in West Africa, and use chiefly rayon thread. However, the bolder patterns of Yoruba brocade are more effective at a distance. Both techniques can be used for producing rich orphreys, but would be very expensive for wider cloths. 4. *Warp patterns;* alternate warp threads of light and dark colour are laid, so that the raised shed is successively light and dark. By restraining certain warp threads when the shed is reversed, delicate patterns can be produced on both front and back, the patterns being opposite in colour. Although a slow technique on a primitive loom, this method can produce most beautiful vestment cloth. The most skilful users of this technique, known to me, are the Gware women of Central Nigeria.

Materials

The coarse spun cotton and other coarser fibres used in Africa are suitable only for heavy hangings (2). For altar frontals and tabernacle veils a pattern of rayon (artificial silk) on a cotton web makes a useful cloth. Rayon by itself does not make a good hand-woven cloth for either vestments or frontals. Pure silk, whether filament or spun, is the best material for vestments. Light rayon thread can be woven into the silk fabric but rayon adds weight.

In spite of may contacts and much correspondence, I have been unable to locate any satisfactory source for obtaining small quantities (small by factory standards) of silk dyed to the liturgical colours required. I have had to dye my own silk, which is a disadvantage, if only because of the care and constant supervision required. I would be glad of any information on this point.

Dyes

The only light-fast African textile dye, which I know, is indigo in its darker shades. This colour is however not used in liturgical fabrics. The most reliable dyes are chemical vat dyes, though some of these are difficult to use with silks.

(2) *African silk;* it is not generally known that considerable quantities of wild silk are used in Africa. During the war it was used in making parachute cloth. This wild silk makes a spun silk like tussore. It is produced by several types of silk worm; the type most commonly used by the people being the silk of Anaphe infracta which feeds on the leaves of a small tree or shrub, Bridelia mycrantha. The worms produce community coccoons, which can only produce spun silk, unlike the single coccoons of the mulberry silk worm, which can be reeled. These coccoons are like brown paper bags, full of brown fibre, and have to be de-gummed by boiling in an alkaline solution. Africans use a mixture of ash and sand in water, but this harsh scouring destroys the natural sheen. More careful scouring by boiling with soda ash or soap can preserve the lustre. The natural colour is grey-brown but it can be bleached with sodium perborate or hydrogen peroxide. The de-gummed silk is then teased and can be spun wet for warp threads, or dry for weft or embroidery threads.

However, the chemical dye industry is developing so rapidly, that I may be out of date on this matter. I would not recommend that any time be wasted on experiment with local dyes. If chemical dyes are correctly used they are as beautiful as any natural dyes, and are far more reliable.

Embroidery and Appliqué work

In Nigeria hand embroidery is considered superior, but because of its expense, much embroidery work is now done by machine. These sewing machines can produce a wide range of pattern stitches. In appliqué work, cloth patterns are cut out and sewn on to another cloth. Much of the African appliqué work is bold and dramatic, such as that used in the state umbrellas of Dahomey, which may shew battle scenes. Appliqué work is suitable for such fabrics as frontals, tabernacle veils and banners, and bold patterns can be created with the minimum of labour. Work with an embroidery machine, whether for pattern stitching or appliqué, would be more effective for church purposes than the laborious techniques of lace-work, "tatting", and hand embroidery of roses, vines etc., on which African and European sisters sometimes spend considerable time.(3)

Patterns for Embroidery and Appliqué

The following grouping of pattern types may be made. (Fig. 3, plates 5—7). 1) *Geometric patterns,* of which there are many types in Africa south of the Sahara. 2) *Interlaced strap-work,* which seems to have come down from the north, but has been integrated with negro craftwork for over a millenium. This type of pattern (fig. 3) is simillar to Celtic and Scandinavian interlaced work, but is usually based on a simple geometric motif, unlike much of the North European work. 3) *Floral or plant patterns,* many of which again come from north of the Sahara ; of these the "palmette" or "palm branch" pattern has had a long and wide history. 4) *Stylised animal or human figure patterns ;* some of these approach pictorial art as in the brilliant Dahomey appliqué work.

The same basic patterns have been used in many African craft techniques, although adapted to suit the particular craft. It is often possible to adapt patterns from other crafts for use in embroidery

(3) The African sisters here (Plate 3) use the appliqué method as follows: e.g. for a frontal two or three shades of the liturgical colour are used. Light calico or baft is pasted with thick, freshly made flour-paste, and then pressed on to the fabric to be cut, and finally ironed. The cloth is thus stiffened and can be accurately cut out to the patterns required, without any fraying of the edges. These patterns are then pasted into postion on to the frontal cloth and ironed. The patterns can then be oversewn at the edges with the embroidery machine, without gathering. All the patterns are not pasted on at one time as they may work loose during the sewing. Suitable types of mercerised cotton or rayon thread can be found by studying the work of local machine embroiderers. The colour of the stitching can be chosen for effect, and further pattern-stitching can be added to increase the richness of effect.

Fig. 1

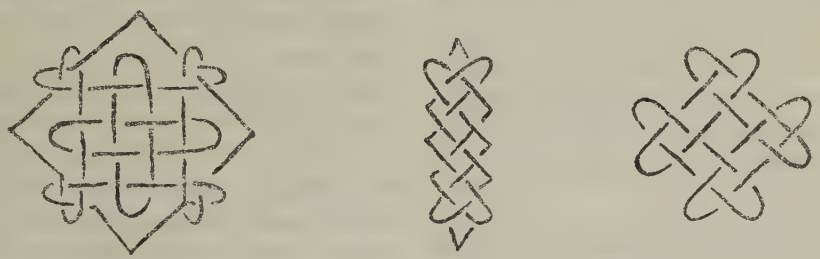

Fig. 3

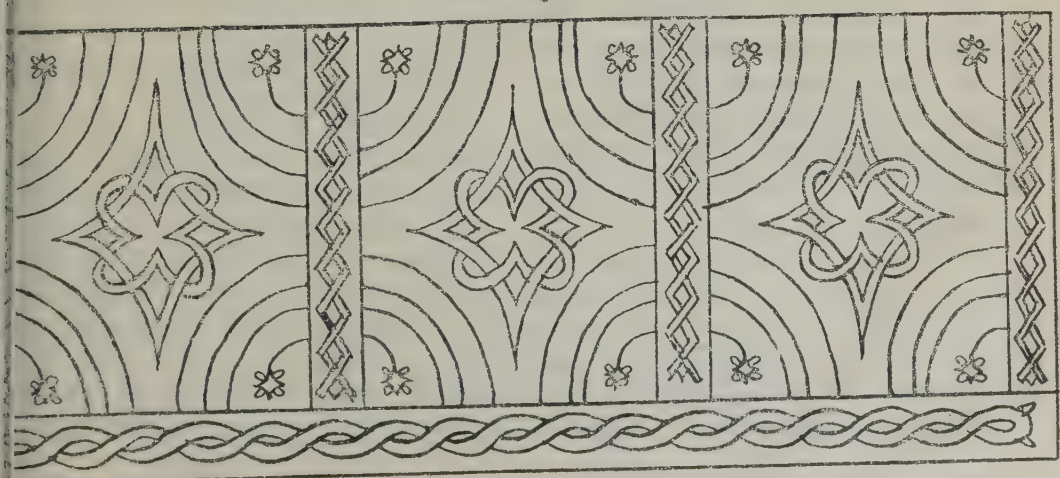

Fig. 2

or appliqué, but not always, and it should be done with care.

Figures 1 & 2 shew sketch designs for altar frontals. Figure 1 is based on a Nigerian embroidery design, and figure 2 on a Hausa mud wall pattern.

It is amazing to see how some of these patterns have passed from generation to generation of craftsmen without any change. My beadworkers have a set of cardboard stencils for making interlaced patterns, which might well be identical with those used by a metal worker in the Abyssinian highlands, working his designs for Christian chalices, ten centuries ago.

Symbolism

Mlle. Marie Baranger, an artist who worked in Dahomey on the development of Christian art for some time, paid considerable attention to the question of symbolism. I am inclined to think that this is not a fruitful field for development. The majority of Africans are unconscious of any symbolism, and for different cult groups the same pattern may have different meanings. Certainly the modern, educated African sees pattern not symbol. Our Christians sometimes say that these patterns have bad meanings, when they mean little more than that they are used by pagans.

Adaptation of Design

It is very difficult to design completely original patterns. Even in Europe the modernist designer is not afraid to fall back on traditional motifs, even though he may make a new use of them. We should have the same attitude to African design. Among the traditional craftsmen, there have always been those who freely recreate, rather than copy, Those who are concerned with design for church use should keep the following two considerations in mind when adapting African patterns to ecclesiastical uses: 1) largeness of effect, 2) freedom of design.

Largeness of effect: By this I mean that we must always consider the effectiveness of the design when looked at from the back of the church. An altar frontal with a small over-all pattern can be effective, even though the pattern cannot be seen at a distance, if it presents a clear block of liturgical colour. On the other hand we may create bold patterns which can be seen from a distance, provided again that the liturgical colour remains dominant. We need not be afaid of the liturgical purist who wants only clear colour, unbroken by bold pattern. Plain colour surfaces can be effective, but as every African craftsman knows, bold pattern can also be effective, and Christian tradition has never been afraid of it.

Flexibility of design: African design has a life and movement that can be killed by working it out with a ruler and compass on squared paper. Right angles, squares, straight lines are there "conceptually," but are rarely geometrically exact. Even in crafts such as weaving and basket work, where the patterns are created from rec-

rangular intersections of warp and woof, the African craftsman knows how to introduce a certain flexibility in his designs.

It is very difficult to design competently in this living and flexible way without experience. Good African design, produced by craftsmen who have spent their lives designing creatively, has excited the admiration of the finest European artists of this century. At the same time we must remember that in our modern buildings we are perforce working within precise geometric frameworks. There is therefore more restraint imposed on us to-day than on the traditional craftsman, who may rarely have laid eyes on any precise geometric form.

These, however, are imponderables, and there is a limit to the amount of verbal analysis and explanation possible. It is fashionable to talk of the "African personality" or "Negritude". There is a "negritude" of design, which we must try to understand and develop. Here I wish to call the attention of those responsible for the direction of African craftsmen, whether they are Europeans, or Africans themselves, to this particular African quality of design, so that they will not unthinkingly destroy it by making it submit to European concepts of precise geometry.

K. CARROLL, S.M.A.

I SHALL CONSOLE MYSELF with the reflection that life is not long enough to do more than our best, whatever that may be; that they who are ever taking aim, make no hits; that they who never venture, never gain; that to be ever safe is to be ever feeble, and that to do some substantial good is the compensation for much incidental imperfection.

CARDINAL NEWMAN

PLATFORM

African Art

THE DISCUSSION started in this Review between Father Kalanda and Father Geoghegan, S.J., is interesting and one would only wish that it were extended to include liturgical art in general. For it seems to me that at the present time we are witnessing the manifestation of a rather contradictory attitude in liturgical thinking and sentiment. In fact, whereas in the strictly latric aspect of the liturgy there is everywhere a demand for full clarity and comprehension, there exists concurrently a conspiracy, as it were, to mystify liturgical art in every possible way. Of course, it is obviously not as simple as this seeing that liturgical art has to be considered in the context of modern art expression in general.

In the missions, however, this does not seem to be the problem at present and therefore I will leave these general considerations on art and the liturgy at this point in order to express some observations on the matter at hand.

The article of Father Geoghegan in the A.E.R. of January 1961 is a reply to an article by Father Kalanda in the October 1960 issue, entitled *Christ in African Art*.

Quite clearly Father Kalanda intends to warn artists not to overlook the instructional aspects of liturgical art with the excuse of promoting Christian devotion. The central point is historical truthfulness in depicting persons and historical events. Evidently it will always be a question of more or less success but there is no doubt that the ideal is that the image should instruct as well as edify.

As to the acceptance of adaptation, Father Kalanda makes his stand entirely clear: "I am sure they can reproduce the historical Christ without ruining the style and beauty of our African Art" (p. 326).

Father Geoghegan seems to have understood the article as advocating a change in the "style" of African Art. His words on page 77, AER Jan. 1961 are: "Realism with a few non-typical exceptions has never been the aim of African Art."

We would be interested to know exactly which non-typical exceptions Father Geoghegan is referring to above. We may however guess that the reference is to Benin and Ife art.

The question of the origins may safely be considered as closed after such articles as that of Frank Willet in Oda, a journal of Yoruba and Related Studies, No. 1 June 1958. This article proves that the techniques and method

used at Benin and Ife were already in a full state of development in the Nok culture which dates from about the fifth century before Christ. Naturalism and realism in all these cultures have existed side by side with ideogrammatic, surrealistic presentations.

As to the reference to the stoning of an image that represented the Madonna untraditionally as an Indian lady I am sure that the point being made by Father Kalanda was that the people reacted unfavourably to what they thought a bluff or anyway untrue. One can, therefore, not be so sure that it was altogether a case of 'Stupid animosity'.

Notwithstanding these remarks I warmly thank Father Geoghegan for having started the dialogue. Let it continue by all means.

ANTHONY D. MABONA.
ROME.

A Plea for more Vernacular

A FORTNIGHT after reading Father van Berkel's proposals (AER Oct. '60) we carried out a baptism accordingly. Need I tell that it was a full success? Moreover, when two months later the newly baptized men and women presented themselves to the Bishop for Confirmation, they came dressed in their white garments, received at baptism, without any word on our part.

To exploit every rite to the fullest is an excellent idea indeed. However, the use of Latin often constitutes a serious barrier : even in baptism the exorcisms have still to be performed first in Latin, and the same is true for the anointings. And why can confirmation not be administered in the mother tongue of our people ? When the priest blesses the ashes on Ash-Wednesday or the palms at the beginning of Holy Week, could he give any better explanation than the prayers themselves would provide if they were said in the vernacular? Again the Asperges on Sunday is meant to remind us of our baptism. Yet, to be honest, who remembers that? Would it not be more convenient to have an intelligible text (avoiding such unknown things as hyssop and snow) — sung by the congregation in the vernacular ?

Allow me to quote a few lines from Worship (Dec. 1960) : "Today in the Ukranian, Russian, Syrian, and Romanian dioceses of the Orthodox Church in the U.S.A. English is used in large measure with the full permission of the Church. This has resulted in a veritable explosion (sic) of progress within the devotional life of the congregation as a whole. The young people are returning to Church..."

This too seems to show the way for the invigoration of African parish life.

A. BAUER, W.F.
Kakonko, Tanganyika.

The Katigondo Study Week

I have been asked to give a brief account of how the Catechetical Study Week held at Katigondo last August was organised especially as it is thought that this may be of use to others arranging similar meetings elsewhere.

The Study Week lasted from Monday to Friday, a bare five days. The general plan for each day was as follows: three conferences by Fr Hofinger filled the morning, while each afternoon (3 to 4.30) all were divided between some four groups in which Fr Hofinger took no part. In the evening, from 5 to 6, there was a further common meeting at which the leader of each group read out a report of its conclusions, on which Fr Hofinger then commented. He also answered specific questions put to him by the group leaders. This was found to be the most practical way of proceeding. The original plan had been different — to have one common afternoon discussion and question time, presided over by Fr Hofinger. This was not found so useful, for the following reasons: 1) with over a hundred participants in the study week most had no possibility of expressing themselves at all, and in such a large meeting there was no possibility of fruitful discussion. 2) Fr Hofinger, having no special knowledge of Uganda, could hardly get the 'wavelength' or understand the real context of our particular questions and problems if these were thrown at him 'out of the blue' so to say. 3) The practical application of general principles to particular circumstances can only be worked out in a small group.

Each day, then, in the morning Fr Hofinger developed the principles of modern catechetics — first, its nature; then, modern methods of teaching; next, the use of the liturgy; finally, popular participation in the Mass. It was obviously impossible to discuss adequately the practical application of all, or nearly all, these things to Uganda in the short space of time we had. We chose, then, some central points: catechists, catechism, religious teaching inside schools, and certain aspects of popular participation in the l i t u r g y. Each day we took one of these themes and divided it a c c o r d i n g to some four different a s p e c t s. Thus the first day we took the theme of Catechists (NB. in Uganda, not to be confused with Catholic School teachers). Different groups took different sides of the subject. Group A: The real purpose of having catechists today. Group B: The work they actually do and its supervision. Group C: The Training of Catechists, etc. Each group met in a different room under the leadership of one father specifically chosen on account of his experience of the subject. Hence, group

free to go to which group they liked, although an effort was generally made to see that the different parts of the country were all represented in each group. Each group leader was furnished in advance with a paper containing some four precise questions concerning his subject. In the course of the discussion he had to obtain, so far as possible, written answers to these questions, and it was these questions and answers together with any useful additional observations or queries that he read out at the joint evening discussion. Questions were like this. Group on Training of Catechists: 1) What training do catechists in fact receive today in the different parts of Uganda? 2) How does this compare with the past? 3) Is it in fact sufficient? 4) If not, what practical steps could be taken to improve it ?

In this way general principles were usefully canalised into particular fields and it was found possible to obtain really interesting discussions and to reach some, at least tentative, conclusions. An interesting thing was to discover the great variety of circumstance and practice in different parts of this relatively small country. Problems which were acute for one diocese hardly existed for another, and so on. But it was also found that successful experiments in one part could often very usefully be copied in another, and hence the lack of practical pastoral contact and the chance to share methods and experience was deplored. As a result, one resolution of the study week was an appeal for some effective inter-diocesan pastoral and catechetical cooperation.

In the evenings the leaders brought back their reports to the general meeting and the consideration of Fr Hofinger. This was very useful. Firstly, different reports were often found to dovetail very effectively. Secondly, they gave Fr Hofinger a real idea of the concrete problems which have to be faced in this country and his subsequent observations were among the most useful things that he had to give us.

It can be said in conclusion that the success of work of this kind in study groups obviously depends largely on good planning in advance; the subjects for each group, the exact questions given to the leader, and the leader himself, have all to be carefully chosen. Our discussions were in fact fruitful, firstly, because of the clear exposition of principles we had heard in the morning; secondly, because of the effective guidance of the group leaders; thirdly, because the different group discussions had been arranged to fit well together into a higher unity.

The full text of the conferences given during the study week together with a resumé of the discussions have been published by the Katigondo polycopy-service under the title *Catechetics and Liturgy* *

* The booklet is out of print. Ed.

Here it is not possible to give a survey either of Fr Hofinger's talks or of the discussions that followed them. But it should be said that the AER is very grateful to Fr Hofinger for all his help and very happy to have been able to organise this study week and to feel that it was useful. It also hopes very much that some effective follow-up will be possible — both through improved catechetical methods in different parts, and through greater permanent cooperation within the country as a whole.

ADRIAN HASTINGS.

NEWS IN BRIEF

Liberia

Mgr. Francis Carroll, S.M.A., formerly Prefect Apostolic of Cape Palmas, has been appointed Vicar Apostolic of Monrovia.

Tanganyika

His Eminence Cardinal L. Rugambwa, Bishop of Bukoba, has been given an Auxiliary in the person of His Lordship Bishop Gervasio Nkalanga.

Kenya

The Very Reverend Caesar Gatimo has been named Auxiliary-Bishop of Nyeri.

Niger

The Prefecture Apostolic of Niamey has been elevated to the rank of Diocese under Mgr Hippolyte Berlier, C.SS.R.,

All the Bishops mentioned above and moreover Bishop Phakoe, O.M.I. of Leribe (Basutoland) were consecrated by His Holiness Pope John XXIII on Whitsunday.

Ethiopia

The establishment has been announced of an Ecclesiastical Province of Alexandrian-ethiopian rite.

The titular of the Metropolitan See of Addis Ababa is Mgr. Asrate Mariam Yemmeru, until recently Apostolic Exarch of Asmara. The suffragan sees are the Eparchy (Diocese) of Asmara and the Eparchy of Adigrat, a newly erected jurisdiction. They have been entrusted resp. to Mgr. Haile Mariam Cahsay the former Ap. Exarch of Addis Ababa and Mgr. Francis Abraha, Eparch elect.

Congo

This territory has received its sixth African Bishop, Mgr. Louis Nganga, Auxiliary Bishop of Lisala.

East Africa

All the Bishops of East and Central Africa, in so far as they depend on the Apostolic Delegation of Nairobi, have been invited to a joint meeting at Dar-es-Salaam in the second half of July.

BOOK REVIEW

PRACTICAL BOOKSHELF

6. Introducing Libermann

(to non-Spiritan missionaries in English-speaking Africa)

When a theologian of the calibre of Fr. M.C. D'Arcy, S.J., couples Sheeben and the Venerable Francis Libermann some eyebrows may be raised. When he speaks of them together as 'writers who appeal to us now', saying that long before 1905 [date of the Decree on Frequent Communion] (they) were teaching what would be considered characteristic of the present spirit of the Church', a word of introduction may be in place for those whom the statement might surprise. Fr. D'Arcy says these things in the first issue (January 1961) of THE WAY, a new Jesuit English Quarterly of Christian Spirituality, in an article -*Modern Spirituality* - which is an assessment of the true current of the Church's spirituality in our generation' (*Editorial*), as measured and as authoritative as one could desire.

Sheeben's place in theology has been recognized in recent years to an extent which makes it established. He died in 1888. Modern translations of his best works have made him known in the English-speaking world. No one, even from that world, will demur at Fr. D'Arcy's words about him. Libermann's place would not be so established. It is fair to suppose an English speaker coming on this praise of Libermann in THE WAY and asking himself where to start. The case for anyone put side by side with Sheeben is to be examined.

We recommend our honest enquirer to begin with a life of the Venerable Libermann (1802-1852), convert from Judaism, epileptic, Founder of the Congregation of the Immaculate Heart of Mary, Restorer and eleventh Superior General of the Holy Ghost Fathers. Better choose a recent biography: the earlier ones of Goepfert and Lee are not to modern hagiographical taste. We suggest one of these three: *Star of Jacob*, by Helen Walker Homan, New York 1953, 329 pp (historical reconstruction in narrative form); *Francis Libermann,* by Michael O'Carroll, C.S.Sp., Dublin 1953, 128 pp (brief but sufficient); *A Light to the Gentiles*, by Adrian L. Van Kaam, C.S.Sp., Duquesne University, Pittsburg, Pa, 1959, 300 pp (the most substantial biography in English). Each of these will introduce the spiritual writings of Libermann as well as the man.

Armed then with the biographical data and having his appetite whetted for contact with the writings, our enquirer will want an introduction to Libermann's spirituality. And here, let there be no mistake about it, the well-nigh perfect book exists. It is *The Spiritual Teaching of Venerable Francis Libermann*, by Bernard J. Kelly, C.S.Sp., Dublin 1955, 201 pp. This altogether authoritative and clear

work, containing lengthy extracts from Libermann's writings, is at once an introduction, a synthesis, and a hand-selling. 'The many extracts. . . alone would make the book invaluable spiritual reading' (from the Foreword by Very Rev. Francis Griffin, C.S.Sp. Superior General, p. 9).

After this the reader will look for more—more of Libermann. We must admit that the position is poor at the moment but it is on the verge of improvement. A volume of Libermann's *Spiritual Letters* in English is long out of print. A small book, *Living with God,* published by the United States Province of the Holy Ghost Fathers, will not contain enough for our seeker. So that at this moment one must admit that the man who does not read the French in which Libermann for the most part wrote can find next to nothing in translation except perhaps some polycopied sheets on the library shelves of the more fortunate Holy Ghost houses.

But better days are almost upon us. The new series of *Spiritan Studies* under the auspices of Duquesne University, Pittsburg, promises as its next three volumes (they will be volumes 4, 5, and 6 of the series) Libermann's *Spiritual Writings, Spiritual Commentary on the Gospel of St. John,* and *Spiritual Letters.* With the publication of these the essential Libermann will be there for all to read. A lot more will remain in French - in particular the fourteen volumes of the great *Notes et Documents.* But he who would know Libermann in the intricacies of his prodigious correspondence had better learn French.

In the French-speaking world Libermann studies have advanced greatly since 1958 with three events worth mentioning. First came the publication of his *Commentary on St John* in the coveted selection, *Les Grands Mystiques,* in 1958 (Paris, 317 pp.). This work has received the highest encomia from the best spiritual reviews in France (quoted in *Spiritus* - to be mentioned presently - I, pp. 12-16).

The second event is one of such a size that it cannot be done justice to here. It is the publication of a monumental work which earned for its author the *doctorat-ès-lettres* in the Sorbonne on April 25, 1959: Pierre Blanchard, *Le Vénérable Libermann,* tome I - son expérience, sa doctrine; tome II - sa personnalité, son action; 'Etudes carmélitaines', Desclée de Brouwer, 1960; 2 volumes of 565 and 516 pages; 48 NF. This is much more than a biography; it is a thorough analysis of Libermann's spiritual and missionary doctrine in the light of his religious and apostolic experience. In a review, Fr Kelly (mentioned above) compares it in dimensions and scholarship to the late Mgr. Knox's masterpiece, *Enthusiasm* (*Missionary Annals,* Dublin, March 1961). The appearance of this *opus magnum* makes us long for the day when Libermann will be sufficiently Englished to further his popularity and widen his spiritual influence.

It remains to mention the new Review, *Spiritus.* The French have a facility for launching and upkeeping Reviews - spiritual and other. This one, undertaken by the French Province of the Holy Ghost Fathers at Pentecost 1959, is in format and

uality equal to the best of its class. roclaiming itself a review of mis-ionary spirituality - in the breath of entecost, in union with the Heart of lary, at the school of Libermann - it hows with much conviction that it lone of existing magazines - in rench, and *a fortiori* in English - is uch a one. It combines Libermann pirituality and missionary spirituality n a triple orientation: dogmatic study of sources), historic (study of xamples of sanctity), moral or exis-ential (study of problems) (No. 5, . 483). It is in French throughout, ither original or in translation; but e do recommend it to those seeking ie heights of spirituality under mis-ionary conditions - and which of us s not? - whose school French has not ntirely rusted. The annual subscrip-ion is £1 sterling to 393 rue des yrenées, Paris 20e.

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X. Durwell, C.S.S.R.
THE RESURRECTION,
A Biblical Study,
transl. by *R. Sheed*, with an introduction by Charles Davis, S.T.L., Sheed and Ward, London, 1960 Pp. 371. Price 30/-

Too often, the average theology of ie Redemption is incomplete, pre-nting our salvation as if its accom-ishment were limited to Christ's icarnation, life and death on the ross. An essential factor is omitted: ie Resurrection. Only by restoring to ie Resurrection the full meaning and nportance it has in the New Testament writers do we respect the integral mystery of the Redemption.

Through a profound study of the Resurrection in the texts of the New Testament, the author introduces us to a richer and more balanced knowledge of the mystery of salvation. In successive chapters, he considers the essential relation between Christ's life on earth and death and the Resurrection; the saving value of the Resurrection; the effects of the Resurrection in Christ and the Church, born in the Resurrection; the expansion of the New Life in the world through the apostles, the sacraments and the Church; and finally, the consummation in heaven of the Easter Mystery. Our attention is drawn to two truths of capital importance for understanding the Church, her life, and sacraments — the permanent presence of the Death and Resurrection in the Glorified Christ, and the identification of the Church with the Glorified Christ not only in one Body, but in act itself of His Death and Glorification.

From this study of the Resurrection result, too, useful elements for a theology of the Holy Ghost in the New Testament.

The value of this book, however, is not limited to its contents. Its method also deserves attention. The author does not restrict himself to giving the sacred writer's conscious thought, but tries to seize and synthetize the reality underlying the inspired text. In other words, he gives us a real Biblical Theology, which is neither pure exegesis nor speculative theology. Works of this kind are as valuable as they are infrequent. M. TARGETT.

Charles Couturier, S.J.
THE MISSION OF THE CHURCH.

Translated from the French by *Fr. A.V. Littledale*. 146 pgs. Darton, Longman and Todd, London. 1960. 10sh. 6d.

Countless are the books that "should not be lacking on any priest's bookshelf"; hardly less numerous the books that are "warmly hailed" even in tropical climates. Once in a while one comes across a new book with a feeling of regret. Regret, that is, at not having been able to read it long ago. Such is the case with this small book. Missionaries have been trained by excellent men that tried to hammer sanctity, enthusiasm, adaptability and generosity into them. But where was the fundamental doctrine of what missionaries were, did, and were supposed to do. Fortunately every budding missionary felt in his heart the basic contours of his ideals.

In his book Father Couturier gives us what we all should have imbibed long ago. Starting with the Divine Plan of Salvation and the Good Tidings entrusted to Christ he indicates where the branch of Missiology springs from the mighty stem of Christian doctrine. He then clarifies what the missionary's first task is in presenting the Church to a new community. The work at which the missionary assists is the "redemptive incarnation" of the Church. From this again one can draw the principles that have to guide us regarding the "acculturation" that will eventually take place. The mingling of cultures, the Church and her impact on family life and on social and political structures are discussed. Finally the author has revealing things to say about the maturity towards which the new local church has to grow.

All this is fundamental matter, solid stuff, and should be part of the missionary's constitution. Yet, if we read in the book the practical applications we realize how underdeveloped our own ideals have remained. Father Couturier's book may yet bring them to greater fecundity. The translator sometimes introduces a strange metaphore: impulses "rubbing shoulders in the heart of every man" (pg. 28); there are some confusing footnotes (pgs. 21, 29) and some uncommon expressions like the repeated use of "disinterestedness" applied to love or zeal; there are some debatable statements: the Church "holds it a duty binding on governments to assist its apostolic work" (pg. 87). All this is of little importance. Such criticisms are applied to works of elegance, not to an exposé or fundamental and vital principles.

Complaints are heard now and again about the feeble s t i m u l u s that emanates from Rome where practical adaptation is concerned. It is, on the other hand, no secret that the Roman authorities expect concrete suggestions to come from the various mission fields. The man who has absorbed this book will know how and when to come forward with suggestions. Those that do not feel called to such deeds will find that the attentive reading of this book will furnish them with a

guiding light for their pastoral endeavours and a new incentive for their missionary enthusiasm.

H. BURGMAN.

Charles Davis,
LITURGY AND DOCTRINE,
Sheed and Ward, London, 1960, 100 pp., 4/6.

Father Davis' main thesis is that we are too preoccupied with the method of teaching and not enough worried about the content of our teaching. Too many souls content themselves with small devotions, instead of finding substantial nourishment in the great mysteries of our Faith.

When we re-read the Acts of the Martyrs we are flabbergasted at their grasp of Catholic doctrine. And yet many were but newly converted christians.

The same is true of the homilies written by the Fathers of the Church. What solid doctrine they gave their christians and their catechumens! Contrast one of the homilies of St. John Chrysostome with a typical contemporary sermon.

The Risen Christ, the History of Salvation, the Church: these are the great themes that must be explained to the people. Our people must *live* the mystery of the Mediator, the God-made-Man for us. Communion is receiving not merely God, but the Mediator with whom we are one.

Many still fondly imagine that the Liturgical Reform is nothing but a more or less misplaced agitation for rubrical changes. It is much more. It aims at a complete change of mentality, a re-orientation of our Catholic piety, a return to fundamentals.

Rubrical changes are necessary, as every liturgist will affirm. But this is not a hobby, a monk's fad; it is not aestheticism or antiquarianism.

The Liturgical Reform is necessary for the HOMO CATHOLICUS. But it must be based on a thorough knowledge of doctrine; it is inseparable from the knowledge of the great biblical pattern.

The ignorance of the Old Testament is to-day almost incredible; but no liturgical apostolate is even thinkable without knowledge of the Bible. Father Gelineau, S.J., has helped to popularise the Psalms. But what is wanted is a realisation that history is determined by God's plan. The mere knowledge of a series of events is useless.

Father Davis compares the Mass to an ordinary family meal, where there may be a certain amount of lively disproper Victorian period meal where no order, far preferable to the prim and one dared speak nor even open his mouth!

The liturgical and the biblical, the catechetical and the pastoral, must all go hand-in-hand to give our people a sound knowledge of the doctrine.

Still more true is this of the missions. What a tragedy if the new churches we set up in Africa and Asia have but a smattering of instruction if they have not been educated to live the great mysteries of our Redeemer and Mediator. How can we expect them to resist the fierce onslaught of the Moscow-men?

This essay first published as an article in the Clergy Review (Nov. 1959): was considered of such fundamental importance that Father Davis

was asked to develop it into a book. It is addressed to priests, and is the sort of substantial nourishment that every pastor needs, if he is really to feed His Master's lambs and His Master's sheep.

T.F. KEANE

William J. O'Shea, S.S., D.D.
THE WORSHIP OF THE CHURCH

London, Darton, Longman & Todd, Revised edition, 1960 P.p. 582, Price 28/-.

"A complete guide to the practice and meaning of the Liturgy. The church building, the vestments, the liturgical year, the Mass, the Sacraments, the Divine Office, the Sacramentals, described and explained by their historical and present purpose."

In these introductory terms the new "Companion to the Liturgical Studies" is recommended to all those who strive to widen and deepen their knowledge of and love for Matters Liturgical —This excellent book is no doubt, ideal, for classroom use as well as for informative reading.

An ever-ready guide-book warmly to be recommended to seminarians and priests above all, and not in the least to those engaged in teaching and education of youth.

The whole tone and spirit in which the author proposes the subject is really inspiring and apt to provide a deeper felt "Sentire cum Ecclesia."

H. A. Reinhold

BRINGING THE MASS TO THE PEOPLE

London, Burns & Oates, 1960 114 pp. Price 21/-

The author deals with a matter of burning interest in the realm of Liturgy, the future development of the Mass-Rite, exposing existing trends and discussing further possible reforms and their consequences they are likely to have in the life of the Church and that of every individual Catholic.

There are three useful appendices such as: A Resumé of the Liturgical Congresses, Righting the lack of balance between the Offertory and Canon, and the Texts used in the Sample Mass. Worth special attention and thorough study is, beyond doubt, the chapter on "Sample Mass' which gives a suggestive idea of how a "Revised Ordinarium Missae" might be arranged and conducted "ut omnia honeste et secundum ordinem fiant."

F.H.

Th. A. Vismans, O.P., and Lucas Brinkhoff, O.F.M.

CRITICAL BIBLIOGRAPHY OF LITURGICAL LITERATURE

transl. from German by R.W. Fitzpatrick and Clifford Howell, S.J.

Undoubtedly the compilators deserve our admiration and gratitude. As a result of a very careful selection this volume contains 237 titles of books which in various languages provide "a sound historical, exegetical and pastoral introduction into the basic problems inherent in the liturgy itself".

English readers may be astonished to see Father J.B. O'Connell's name so scarcily mentioned Canon Croegaert's works — if not necessary, they remain useful for the pastor of souls — could not find favour at all. As a matter of fact making a choice must have been an arduous task.

It is perfectly true that we have carefully to distinguish between litur-

gical science and "rubricology". Many a teacher of Liturgy will be disappointed though not to find any book dealing with liturgical law. They have to wait for the bibliography concerning Church Law. But these few suggestions refer to very small details when compared with the high value of the book as it is.

For seminaries and those interested in the Liturgical Movement it is indispensable.

J.G.

OUR COMMUNITY MASS,

Text by *Rev. Paul Brunner S.J.*, and edited by the Institute for Mission Apologetics, P.O. Box 1815, Manila (price 10d., postage included).

We find in this book not only the latin text for dialogue-Mass (except for the prayers at the foot of the altar), but also the English translation of the Ordinary of the Mass, as well as very apt preparatory prayers and hymns to be sung during and after Mass. Moreover: a supplement of hymns and psalms to give some variety according to the seasons, a Gregorian Chant Mass, and short morning and evening prayers, inspired on Prime and Compline. Incredible, how all this has been crammed in the space of 64 pages!

The commentary in the text is very concise and to the point. Simple and suggestive drawings clearly indicate the essential parts of the Mass and catch the attention. The hymns also suit the purpose, the melodies are very simple and in a range which is not too wide for a congregation. Music and texts are sometimes not very clearly printed, a disadvantage which could hardly be avoided in a booklet of so very small a size. The solemn conclusion of the canon at the "Per Ipsum" is very appropriate, but seems not in conformity with the actual text of the Instruction of the Sacred Congregation of Rites on participation in the Mass (No. 14, c).

As regards contents and spirit : an excellent booklet.

W.K.

Walbert Bühlmann, O.F.M. Cap.
AFRICA—GESTERN, HEUTE, MORGEN.

Herder, Freiburg, Pp. 174 Price 15/-

This little book is a marvel of well documented knowledge, precise setting of the current problems, and of truly missionary zeal as to the evolution of the African Continent which leaps up to be the first-ranged concerns in modern World History.

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F.H.

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